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THE GEOGRAPHICAL ENCYCLOPAEDIA OF ANCIENT AND MEDIEVAL INDIA

Based on
**Vedic, Puranic, Tantric, Jain, Buddhistic
Literature and Historical Records**

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PART I

A—D

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INTRODUCTION

The necessity of the knowledge of historical geography for a correct and comprehensive understanding of the history of a country can hardly be over-emphasised. Indian literary sources, inscriptions and foreign accounts furnish rich and varied data bearing on the ancient geography of this country and the surrounding regions. Right from the early Vedic times to the late Medieval period of Indian history, an enormous literature, both religious and secular in character, was produced. The Rīgveda and the later Vedic literature, the two great Epics, the Purāṇas, the Smritis, the Buddhist and Jaina texts and the Works of Pāṇini, Kauṭilya, Bharata, Vātsyāyana, Kālidāsa, Varāhamihira, Rājaśekhara and others throw a flood of light on different aspects of Indian Geography. Similarly quite a large number of stone inscriptions, copper-plate grants, seals, sealings and coins, from various parts of the country and outside, are known. They not only corroborate the literary evidence but also supply new materials pertaining to historical geography. The foreign accounts of India afford a valuable source in this regard. The writings of Megasthenes, Arrian, Ptolemy, Pliny, Fa-hien, Hsuen-tsiang, Alberuni and Sulaiman—to mention only a few—have furnished interesting and valuable information about India and her people.

This enormous material has been utilised in the past by several scholars, whose efforts have been helpful in removing numerous wrong notions about the ancient geography of the country. The works of A. Cunningham, J.W. Mc Crindle, F.E. Pargiter, N.L. Dey, Sir Aurel Stein, Sylvain Levi, H.C. Rai Chaudhury, P.V. Kane, B.C. Law, G.P. Malalasekera, V.V. Mirashi, Jaichandra Vidyalkara, D.C. Sircar, Motichandra, Bharat Singh Upadhyaya and others are to be mentioned in this connection.

N. L. Dey was the first to attempt a sizable dictionary of ancient and medieval Indian geographical names. His work fulfilled a long-felt want.

The recent researches in this field have necessitated adequate improvement on the previous attempts. A comprehensive work on the lines of Dey, incorporating the new material, has been a *desideratum*. It is gratifying to note that Rameswar Singhji—Director of Indic Academy of Varanasi has taken up this task and has compiled the First Part of the Encyclopaedia which is being published.

It is hoped that with the co-operation of scholars working in the field the Academy will achieve its goal. Any suggestion in this connection will be welcome.

K. D. Bajpai

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Publisher's Note

Ancient Geography is one of the important aspects of Indic studies. Scholars have devoted their energy in describing the geography of Ancient India. Their attempt has been of immense value and significance, yet it is not full. It lacks comprehensiveness. The Indic Academy wants to provide the known geographical materials about Ancient India to readers. It has arranged Geographical materials in alphabetical order. The present part covers the entries from A to D. Rest of the entries will form the material of next seven parts.

The I. Academy is aware of the shortcomings of the present Volume. It is hoped that the readers will appreciate the project and oblige the publisher with their suggestions.

Due to uncertain identifications of several ancient places, it has not been possible to provide a map conforming to the identifications of the text. But to provide convenient understanding of the ancient Indian Geography, a map after Cunningham's is inserted. A fuller and more detailed map will be set at the end when the work would be completed.

The Publisher is much thankful to the Editorial Board for the active co-operation. The learned scholars of the Board not only encouraged the project but also took genuine interest in its guidance.

Rameshwar Singh

Geographical Encyclopaedia of Ancient and Medieval India

ABHAYĀ : This stream flowing at the eastern foot of the Gangodbheda Tirtha, finds mention in the *Gangodbheda Māhātmya*, which narrates that when the Sage Pulastya wished to discharge the Sacred river Ganges (which he had made gush forth near him), after completing his worship, he was stopped by a divine voice, which announced to him that where the stream had issued from the mountain in the forest called Bheda, there would arise a holy Tirtha of Gangodbheda on the top of a hill (Vide Stein *Rāj. Trans.* Vol. II p. 274)

ABHIMANYUKIĪRA : A locality also known Cakravayūha and is identified with Amin, 5 miles south east of Ithānesara in the Panjab Province. According to the local tradition Cakravayūha was formed here in which Abhimanyu was slain. The place contains the temples of Aditi and Sun and a tank known as the Sūryakunda (K. T. p. 81)

ABHIMANYUPURA : The town Abhimanyupura mentioned in the *Rājataranginī* (I. 175) was founded by the Kāśmīrian king Abhimanyu I. It should be located at the present village of Bimyun, situated in the marshy ground about four miles to the south-west of Śrinagara 34° 4' lat, 74° 49' long. (see Stein. *Rāj. Trans.* Vol. I. p. 31 note).

ABHIMANYUPURA : Another Abhimanyupura is mentioned elsewhere in the same work in the *Rājataranginī* (VI. 299) in relation to queen Diddā (A. D. 980/1), who in order to increase her deceased son's (Abhimanyu's—A. D. 950-972) merit founded the town of Abhimanyupura and a temple of Viṣṇu known as Abhimanyu Svāmin after his name which (the town and the temple) are other-wise not known.

ABHIMANYU SVĀMIN : Vide Abhimanyupura founded by queen Diddā.

ABHINAVA VĀRĀNASĪ KATAKA : This is the present Barabati area of Cuttack. According to the Nāgarī plates (J. I. Vol. XXVIII pp. 235 ff.) Anangabhinava III (Circa 1221-38 A. D.), the great grandson of Anantavarman Coda Ganga (1078-1147 A. D.) of Kalinga-nagara, had his headquarters at Abhinava Vārānasī Kataka (Sircar. p. 147).

ABHINAVA YAYĀTI NAGARA : It was a city built by and named after the Somavamsī king Mahāsvagupta Yayāti III Candihara (Circa 1025-60 A. D.) The city finds mention in the Mādala pāñji as Abhinava Yayātinagara in connection with the account of the Gānga king Anangabhinava III, who conquered the coastal Oṛissa from the Somavamsis (*Alādala Pāñji* ed. Mahanti p. 28).

The Muslim writers of the 13th and 14th centuries mentioned the Ganga kingdom as Jajānagara which is undoubtedly a corruption of the name Yayātinagara. Dr. D. C. Sircar identifies Abhinava Yayātinagara with modern Jajapura as it appears to be a corruption of the name Yayātipura which is again practically the same Yayātinagara, both meaning the city of Yayāti. (Sircar, p. 147).

ĀBHĪRA : The Abhira or Ābhīra country was ruled over by the western Kṣātrapas to Śāka rulers of western India, who seem to have held sway over the whole realm of Indo-Scythia of the Greek geographer Ptolemy (cf. E. I. VIII pp. 36 ff.). It is the south-eastern portion of Gujarat near the mouth of the river Narmadā. According to some scholars, it is the Abhira of the Greeks.

It was lying to the east of the Indus above the insular portion formed by its bifurcation. Abhira is Ophir (*Mc Crindle—Ancient India as described by Ptolemy*, pp. 136, 139-140). Later epigraphic evidence places the Ābhīra country

in the west but the Purānas seem to locate it in the north (Vide Law ; *Ind. Stu.* Pt. IV. p. 56)

According to the *Mahābhārata* (II ch. 31), the Ābhīras lived near the seashore and on the bank of the Sarasvatī, a river near Somanāth in Gujrat. In the *Mausalaparyā* (ch. 7) of the *Mahābhārata* we see the Ābhīras snatch away Kṛṣṇa's wives from the guard of Arjuna near Pañcanada i. e. the confluence of the Indus with its five tributaries. *The Mārkaṇḍeya Purāna* (ch. 57, ver 35-36) groups them with the Vāhlika vātadhāras etc. all of whom are said to have occupied the western country.

According to the Jain canons Ābhira was situated in Dakṣiṇapatha and Tera (Tagara) was a beautiful city of this country (*Bk. k.* 138-39). The country was visited by Ajja Sāmiya (*Āra.* 77. p. 514 a) and Vairasiyāmi (*Āra.* C. 11 p. 397).

According to the *Tārā Tantra* the country of Ābhira extended from Konkana southward to the western bank of the river Tāpṭī (Vide Ward. Vol. I p. 569). The *Sakṛtāṅgama Tantra* also holds the same view (Book III. ch. 7. Ver 20).

The Ābhira country is also mentioned in the Allahabad Stone Pillar Inscription of Samudragupta as one of the tribal states of western and south-western India, who were semi-independent people living outside the borders of his empire. (For details see Law, *Tribes in Ancient India* p. 81, I: I. X. pp. 99 and 127). Some scholars place them in the province of Ahirvādā between the Pārvatī and the Betavā in Central India.

Patañjali in his *Mahābhāṣya* (1. 2. 3) is perhaps the first to introduce them into Indian history. The *Mārkaṇḍeya Purāna* (chs. 57-58, V. V. 45-8 and V. 22) places them in the southern country. The *Vāyu Purāna* (Ch. 45, 126) supports it and describes the Ābhīras as Dakṣiṇāpāthavāsīnah. (For further details vide B. C. Law, *Ind. Stu.* pt. I pp. 54 ff.).

Sir Henry Elliot states that a country on the western coast of India from Tāpṭī to Devaghara is called Ābhira (*J. G.* Vol. I pp. 2-3). Mr. Schoff opines that it is the southern part of Gujrat containing Surat (*P. E.* pp. 39, 175). Lassen identifies Ābhira with Ophir

of the Bible. According to Dr. D. C. Sircar, Abiravāna as the original home of the Ābhīras, was situated between the land of Herāt and Kandahar (Sircar, p. 23 note; also *I. H. Q.* 302 fn. 17). Afterwards they entered India along with Śakas (*Imp. Uni.* p. 221). In the first and the second century A D they settled in between the lower Sindhu valley and Kāthiyāwāda as described in the *Periplus* as well as in the geography of Ptolemy.

According to epigraphic evidence we can easily prove the existence of the Ābhira kingdom in Khāṇḍesa during the 14th century (*E. I.* XXV 203). Jaya Singh Suri refers to an Ābhira country conjointly with Malwa and Medapata (*Ibid* p. 93). According to the *Jayamangalā commentary* (v. 4 24) on the *Kāmasūtra*, Ābhira was the country that included Śrīkantha (Thanesar) and Kuruksētra.

The *Periplus* states that Ābhira borders Anatolia a salted country modern representative of which are the districts of D G Khan and D I Khan, so we may identify the Ābhira country with the districts of Muzaffargarh and Bahāvalapur.

Coins of certain kings of the Ābhira race belonging to the 3rd century A D had been discovered in northern Mahārāstra, where possibly, a branch of this race migrated in the 1st or the 2nd century A D.

ABHIRĀMĀ One of the three places occupied, as a layman, by Nārada Buddha (*BI* X 19).

ABHISĀHĀ An ancient Janapada (*MBH.* VI. 18 12). Warriors of this place were famous for their valour (*Ibid.* 93, 2).

ABHISĀRA : It is the same as Abhisāri (*P.* adh. ch. 6, (*MBH.* VI. 1 94) Abhisāra combined with Dārvā is also mentioned in the *Rājatarāṅgi* (I. 180) as a territory of the Abhisaras people.

ABHISĀRI : The Abhisares of the Greeks : It is Hazara, which forms the north-western district of Peshawar Division. Arjun is said to have conquered this country (*MBH.* II ch. 27, 19; *JASB.* 1852, p. 234). Dr. Stein (*Stein Rāj. Trans.* Vol I p. 32 note) identifies the kingdom of Abhisāra with the hilly tract between the Vitastā (Jhelum) and the

Chandrabhāgā (Chenab) including the state of Rājapuri (Rajauri) in Kāśmīra. (For details see Law; *Ind Stu* p. 4. 41. ff.).

ABHIŠEKA : It was a pond located in Varāṇsī near the western gate of the city. It may be identified with 'Bāvanapokhara' to the west of the present 'Rājā Viśālā Ke Garha'. In this ever guarded 'Puskariṇī' of the Licchavis their counsellors would take their bath (*Bu. Blu.* p. 393). According to the Dhammapada-tthakathā, Bandhula Malla took his wife Mallikā to take her bath in this sacred pond.

ABIRAVĀNA : Vide Ābhira.

ABHĪRĀ : A locality, where an inscription of Kalacūrya Vījala (157-67 A.D.) was discovered. For details see *J. I.* vol. V p. 57. It stands at a distance of about two miles west of Kod, the chief town of the Kod taluk in the Dharyar district of the Bombay State. The ancient records mention it in a fuller form as Abhalūra. (*J. I.* V. 213 ff.)

ABUYAGRĀMA : It may be identified with Ābu (*J. I.* VIII. 222).

ĀBU : Vide Arbuda

ACALĀ : A river in Kāśmīra near Anantahrada and Karkotahrada (*J. I.* C. 10 256).

ACALAGGĀMA : A city situated in Magadha (*Uttarā Tī* 18 p. 243). A royal road is mentioned in the Acalaggāma (*J. S. I.* 1930 31). Its exact situation is not known as yet.

ACALAPURA : A town situated in Ābhira-country. The rivers Kanhā and Banna flowed near the town (*Jam. Cano.* p. 262). It is identified with modern Illichpur in the Amraoti district in Berar. (*J. I.* XXIII. pt. I. Jan. 1935, p. 13, *J. I.* XXVIII. pt. I. Jan. 1949).

ACALEŚVARA : A sacred place with a temple of Kārtikeya mentioned in the *Linga Purāna* (92. 165). It is located about four miles from Batālā Station in Amritsar Pathankot Railway Line. There is a large tank near the temple. In the main temple is enshrined a Śiva Linga, the image of Kārtikeya and of Pārvatī.

It is here that Vasu and the Siddhas had performed a sacrifice. Guru Nānaka also performed penance for some time here. There

takes place a yearly fair on the 9th and 10th day of the light half of the month of Kārtika (See *Iap*).

ACALĒŚVARA : Another Acaleśvara is a famous temple in Western India at a distance of one mile from the village of Oriya at the mount Ābū. (*K. T.* p. 399).

ACARAPĀKKAMA : According to the *Peṭiya Pīṭānam* of Tamil, it is one of 274 places sacred to Śiva. The Sage Kanva and Gautama are said to have practised penance here.

ACĀVADA (ACCAVATA) : It is the Rksavat mountain, where dwelt the banker Nāgapiya, a native of Kurara. It occurs in Luders' List (Nos 339, 348, 581 and 1123). Ptolemy knows it as Ouxenton. It forms a part of the Vindhya. According to Ptolemy the Rksavat is the source of the Toundis, the Dosaron, the Adamas, the Ouxendon, the Namados and the Nanagouna. By the Rksavat or the Rksavanta he meant the central region of the modern Vindhya range, north of the Narmadā (See Law, p. 17, *Munt Ind* pp 107 ff)

ACCHĀ : A janapada. According to the *Bhagvati Sūtra* (15) of the Jain Āgama, it is one of the sixteen Janapadas of Uttarāpatha. Varund was its capital. It may be identified with the region round Bulandshahr in Uttar Pradesh. (*Jain. Cano.* p. 264)

ACCHAPURAM : According to the *Peṭiya Pīṭānam* of Tamil it is one of the 274 places sacred to Śiva. It is situated three miles to the east of Kalurun Railway Station.

ACCHODĀ : A river rising from the Acchodaka lake (*M.* 121. 7; *Vā.* 47.6. *Br.* II. 18.6 and III 13.80). It is the mind-born daughter of the Agniśvāta Pitr̥s and is said to have practised penance for one thousand divine years (*M.* 14.2 3).

ACCHODAKA : A lake in Tibet at the foot of the mount Candrapabhā (*Vā.* 47.5-6 and 77.76; *M.* 14.3 and 121.7, *B.* III. 13.77), also vide Acchodā.

ACCHODA SAROVARA : This lake was dug up by the Manes (*M.* 14.3; *De.* 6.12.1011). Bānabhaṭṭa describes it in the *Kādambarī* as Acchāvata in Kāśmīra (Also see Bilhaṇ).

Vrk. cviii. 53). It is 6 miles from Mārtanda, The Siddhāśrama w s situated on the bank of this lake (N. Ch. I) The goddess Śivalākṛinī is worshipped here. (M. 1349).

ACESINES Vide Asukn.

ACEYA : It stands about 12 miles south-west of Mandasor on the right bank of the river Seona, about a mile to the south of the Pr. tap-gaith Road. (H. G. I. p. 303).

ACINTA : Ajanta. It is about 55 miles north-east of Flora in Central India. Ārya Saṅga (perhaps Asaṅga), the founder of the Yogācāra School of Buddhism lived in the Acinta Monastery (See S. C. Das's *Ind. Pan.*). It is celebrated for its caves and Vihāras all belonging to the fifth and sixth centuries of the Christian Era. There is an inscription, which shows that the caves were caused to be excavated by a Śhāvira named Acala (See Ajanta).

ACIRAVATĪ : A river. Śrāvastī, the capital city of Kośala, frequently mentioned in the Buddhist literature, stood on its bank (*Var.* 214.47, *Tevijja Sutta* in the S. B. J. Vol. XI. *Salittaka Jātaka*, *Kandhamma Jātaka*, Vin. II 239, *An. V.* p. 22; *D. I.* 235 ff., *Dhammapadam Commentary* p. 511; *Ud. Com.* p. 366 etc.). It was also known as Ajiravati (*Ar. I.* 63, II 60). Its shortest name is Aṇuvati (*Ar.* I. 63, II 60, *As. IV.* 3 119). Hsuen Tsiang calls it Achilo (Watters, Vol. I pp. 398 9) Cunningham has identified this river with the present Rapti in Oudh, on the bank of which the ruins of Śrāvastī (the third or the last capital of Kośala) have been discovered.

The river Aṇuvati flows through the districts of Bahraich, Gonda and Basti and joins the Sarayū or Ghargharā (Gogrā) west of Barha in the district of Gorakhpur. According to the Chinese pilgrim, Hsuen Tsiang, it flows south-eastwards past the city of Śrāvastī (Watters. I. 398-9).

ACYUTAPURAM : Acyutapuram is situated near Mukhalingsam in the district of Ganjam. The plates of Indravarman were also discovered at this place. These plates tell about a land gift at Kalanganagara rewarded by one of the kings of Gāṅga family of Kalinga (E. I. III. 127).

ACYUTASTHALA : An ancient village, the abode of the Śūdras of mixed tribes. (*Mbb.* III ch. 129. 9; *Vām.* 34.46).

ĀDARŚA : Many scholars take it to be Vinas'ana (*Mbbā.* Vol. I. p. 475, on Pāṇini II. 4 16; Vol III p. 174, on Pāṇini VI 3; p. 109). The *Bauddhaya Dharanīlītra* (II. 2 16) speaks of Vinas'ana as Ādarśana and as western boundary of Āryāvata. The *Kāśikā* on Pāṇini IV 2.124 speaks of Ādarśa as a Janapada. The *Bṛhat-Saṃhitā* (14 25) holds the same view. According to Patañjali it is the famous Aravali hills which formed the western boundary of Āryāvata. Scholars also identify it with the Purāṇic Asticala.

ADARŚANA : Vide Ādarśa

ADDAPURA : A city of a non-Aryan country. It was under the rule of king Ārdaka a contemporary of king Seniya (*Śīta* II 6) It may possibly be identified with Adra in Manbhum district in Bengal (*Jam. Conn.* p. 164).

ADEISATHRON : Ptolemy divides Sahyādri into two parts. The northern part according to him is called the Oroudhin (identical with Vaidūrya Parvata) and the southern part Adeisathron, (II G. I p. 21). Adeisathron is the source of the river Kāveri which is mentioned by the Greek geographer as Khaberos. Vide Sahyādri.

ADHARATTERĪ : A district in south India which is mentioned in the *Cilāraṇṇa* (I. XXVII. 69).

ADHICCHATRA : Same as Ahicchatra (*E. I.* II. 243 note).

ADHIKAKKĀ : It was a sacred place in the time of the Buddha. It is mentioned in the Varthūpama Suttanta of the *Majjhima-Nikāya* (Vol. I. 39).

ADHIRĀJAMANGALĪYAPURAM : It is identified with the Tiruvadi in the Cuddalore Taluk. It stands at a distance of 14 miles north west of Cuddalore and one mile south of Panruti Railway Station. It is also known as Adigaumānagar. It is situated on the north bank of the river Gedilam (*E. I.* XXVII Pt. III p. 98).

ADHIRĀJENDRAVALANĀDU : It is the name of a district (*S. I. I.* 1, 134) and is situated in the Jayankondasora mandalam (*H. G. I.*, p. 138).

ADHIRĀJYA : A Janapada, same as Kāiūsa and more likely the modern Rewa State in Baghelkhand in Central India (*Dey.* p. 2) one thirtyone miles south-west of Allahabad and 182 miles north-east of Sagar. The name finds mention in the *Mahābhārata* (II ch. 30, VI ch. 9.44).

It was the kingdom of Dantavakra whom Kṛṣṇa killed at Mathurā (*P. Pātāla.* Ch 35) It was conquered by Sahadeva, one of the five Pāṇdavas soon after his conquest of Matsya rājya, (*Mbh.* II. Ch. 30). But Kārūsa is certainly separate from Adhirājya (see *Rām* I Ch 24).

ADHISTHĀNA Adhishthāna is identified with the city Śrinagari, the capital of Kāśmīr. The Arab geographers have given it the name of Adhishtri (Filiot and Dowson; *History of India* Vol I p 64) Adhishthāna is mentioned by Al-Belūni as being built along with both the banks of the river Jhelum (Jatlam), which are connected with each other by bridges and ferry boats. It is said to be extended within a space of four Parsakh. The course of the river, above and below the capital, is rightly enough traced as far as the valley is concerned. When the Jhelum left the mountains, and had flowed two days' journey it passed through Adistan. Four Parsakh further on it enters a swamp of one square Parsakh. (*SM.* pp. 362-63).

ADHISTHĀNA . Another Adhishthāna is referred to in the Pali Text. It was a famous city in the country of Utkala. Tapassu and Mallikā, the two famous tradesmen of the place resorted to Lord Buddha, after he had attained enlightenment (Vide *Mbh.* Vol III, 303).

ADHOGANGĀ . The downward-course of the Ganges is known as Adhogangā. It is mentioned in the *Śiṣṭatattva* (II. 283; 229 V. 3).

ADHRSYĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9.24).

ĀDĪ : Ādī or Ūvi is one of the five tributaries of the Ganges (*Tharanga.* 5.470). It seems to be the same as the Erāvātī or Acirāvātī or Ajra-

vatī, which is mentioned as one of the five great rivers in Pali literature. It may be identical with modern Rāptī in Oudh (*Jain Cano.* 264).

ĀDIBADRĪ : The first image of Śrī Badrināth is said to have been in Tibet and Śankarācārya is credited to have brought it into India for the first time. The place where the idol was placed is known as Ādibadrī. In Tibet it is known as 'Dollingmathā. (See *K. T.* p. 40).

ĀDIKOTA : Another name for Ahicchatra.

ĀDIPĀLA . A hill near Gayā (*V.* Z108, 65) Gaṇsa there is in the form of an elephant across Mundi Pāthi. (*Va.* 109-15)

ĀDIPURA : It is a village situated in the Pañcapur sub-division of Mayur Bhanj State. (*J.* I XXV Pt IV p. 147)

ĀDITIKUNDA : It is a dry pond to the east of the village āmīna, which is five miles from Kuruksetra on the Delhi-Ambala railway line. There was once the hermitage of the sage Kasyapa and his consort Aditi. Near the hermitage lies a temple of Śiva which is beautified with two images of red stones (*K. T.* p. 81).

ĀDITĪ TĪRTHA . A sacred Tirtha on the Ganges. (*N.* II. 40.90).

ĀDITYA PARVATA . A peak of the Himalayas which is said to be the abode of Śiva (*Mbh.* X. 327.22).

ĀDITYĀŚRAMA . A sacred Tirtha referred to in the *Mahābhārata* (83.184), *Padma Pmāna* (I. 27.70).

ĀDITYA TĪRTHA : An ancient Tirtha situated on the bank of the river Sarasvatī (*Mbh.* IX Ch 49.17) In the 50th chapter of the same Parva its importance is described. The *Padma Pmāna* locates it on the river Śābhara-matī near its confluence with sea. There is also a Tirtha of this name in Prayāga, situated on the northern bank of the Yamunā (*M.* 18.29 ff.) At present it contains an Ādityatirtha which is visited during the course of the *Āśvamedha Parikramā* of the city of Prayāga (*K. T.* p. 118). So this Tirtha may be identified with that of the *Matya-Purāṇa*.

ĀDITYĀYATANA : A sacred place on the northern bank of the Narmadā (M. 191.77, Kñ II. 41.37-38, P. I, 18.5 and 72). This Purāṇic place may be connected with the one near Moti Koral.

ĀDITYĪŚA : A sacred Linga on the Narmadā (M. 191.5).

ADRAISTE COUNTRY . Vide Adrijā

ADRIJĀ : In the *Mahābhārata* (VII. Ch. 159 5) we find mention of the Adrijās. They are presumably identical with the Adraiste of the Greeks, situated at the eastern edge of the river Hydrates (Rāvi) It is believed that adraistai or Adhristas had accepted the supremacy of Alexander's army (*Cambridge History of India* Vol. I p. 371 and n 2, *Ind. Stu.* I, pp. 21 22).

ADRIJĀ : This river is mentioned in the *Mahābhārata* (XIII). It rises from the Rkṣa and the Vindhya mountains. Its mention is made in several Purāṇas (i.e. *Alr.* Ch. 57. Ch. 54 in some versions).

ADRAVATI . The Aravali Mountains (I. I C p. 380)

AGAIYĀRU . It is a river which passes through the village of Māndottam. (S I I II 62)

AGAIASSIA . See Angalaukika.

AGARA (SHAJĀPURA) . It is 41 miles by road to the north of Ujjain (II. G. I, p. 303)

AGASTYĀSRAMA : It is associated with the following eight places .-

1. **AGASTĪPURĪ** which is 24 miles to the south of Nasik.

2. **AKOIHĀ**, to the west of Nasik where there was the hermitage of the sage Agastya (*Ram* III ch. 11 *Albb.* ch. 96. 1-3 cf. P. Ch. 6 v. 5). The *Rāmāyana* III. Sarg. 11. v. 40-41 mentions that this hermitage was situated on the southern side of his brother's hermitage at a distance of a mile from the latter. Mention of this hermitage is also made in the *Yoginī Tantra*. (2.7.8).

3. **KOLHAPURA**, in the province of Bombay.

4. **SARĀIGHĀṬA**, 40 miles south-west of Etah and about a mile to the north-west of

Sankisa in the Uttar Pradesh (Fuhrer's M 11).

5 **AGASTYAKOṬA MOUNTAIN** : In Tinnevely from which the river Tāmraparni takes its rise It is also known as Malaya range or Śrīkhandādrī or even as Candanādrī (Dhoyi's *Par. maditani*) Agastya Rṣi is still said to reside here, as he is believed to be immortal (Caldwell's *Dravidian Grammar* : Introduction p. 118 Bhāsa's *An. Nāṣ* IV). See Tāmraparni, Malayagiri and Kuru.

6 **AGASTYAMUNI VILLAGE** : It is about 12 miles from Rudra Prayāga which is said to have been the hermitage of the Ṛṣi

7. **VAIDŪRYA PARVATA** : or Sata-purā hill (*Alb* III ch. 88).

8 **VEDĀRANYA** : Agastya introduced Aryan civilization into southern India. He was the author of the Agastya Samhitā, Agastya Gīta. Sakalādhikārikā etc (Ram Rāju's *Architecture of India* and O C Ganguly's *South Indian Bronz* : p. 4)

At a distance of about seven miles from the hermitage lay the Paucavati forest.

AGASTYA TIRTHA . This is situated near the southern sea (*Albb* I. Ch. 216 f) Arjuna visited this place during his visits to sacred places and liberated a nymph living there in the shape of a crocodile under the curse of a Brahmin (*Albb* I Ch. 216. 221, III Ch. 88 13). The description of the *Mahābhārata* helps us to identify this Tirtha with Agastyamalai, a part of the Elamalai mountain which separates Tinnevely from Travancore. The river Tāmraparni rises from this hill (W. W. Hunter *I G. I.* Vol. I, p. 46). Agastyparvata as the source of the river Tāmraparni seems to be no other than the Agastya Tirtha (Agastyamalai). It is also known as Agastyakūta. Some of the scholars identify it with the range of Kālūjara.

AGASTYAVAṬĪ : A holy spot in the Himalayas. It was visited by Arjuna during his visits at various sacred places. (*Albb* I. ch. 215.2).

AGGALAPURA : This city was very famous during the Buddhist period. It was situated between Udumbara Nagara and Sahajati on

the road from Soreyya to Sahajati visited by Revata. (*Var.* II 300).

AGGĀLAVACETIYA : This shrine was about 350 miles to the north of Sāṅkāśya in Sugana somewhere near Khalsi where the Buddha passed his sixteenth Vassa. Ālavaka Yakṣa resided at this place. (Fa Hian's *Travel*, xvii, JRAS, 1891, pp. 338-339) See Ālavī. This Buddhist monastery is mentioned along with Ālavī city in the Nikkhaṇṭasutta (*S. N. I.* 185 f). Aṃaḥjanasutta and Ālavaka Sutta as existing in the city of Pāṇicāla. Here Buddha stayed for some time as stated in the Vaṇḍisa-sutta (*S. N.* pp 59 ff.) It is referred to along with other caityas in the *Vinaya-piṭaka* (I. 472) It is described in detail in the *Ātraka-thā*. This caitya was situated at modern Arvala in the district of Kanpur or at Navalā or Nevala in the district of Unnao. According to Buddhaghosa it was formerly the residence of the Yakṣas. According to Fa-Hian it existed at a distance of 8 yojanas to the east of Kausāmbī. But Pt. Rāhula Sāṅskṛtyāyana locates it somewhere between Kanpur and Kannauj. (See Dr. B. Upādhyāya. *Bu. Bhu.* p. 421).

AGIMĀLA. This mythical sea is mentioned in the Supparaka Jataka (*J. IV.* 139-40) which tells us that certain merchants of Bharukaccha once went to this sea in a ship. It was very much hot like a blazing fire emitting out streaks like the mid-sun. According to Dr Jayaswal it lays near Āden in the Arabian Sea or somewhere near Somali land (*JBOR* Vol. VI. p. 195 and foot note).

AGHAMARṢANA TĪRTHA : It consists of three places Dhāra, Kundi and Bedhaka of Amuā village in Raghu āujanagara Tahsil of Satna. The three places collectively are called Aghamarṣana (Abharakhan). Dhāra contains the temple of Siddheśvara Mahādeva, Kundi a sacred pond, and Bedhaka the sacrificial altar of Prajāpati. (*K. T.* p. 126).

AGHATA : It is mentioned in the poem *Prihārāja Vyaya* as well as in certain inscriptions of the medieval period as the capital of Medapata (Mewar), where Bendall found an inscription mentioning Śrīmad Aghaṭa.

AGNIDHĀRĀ TĪRTHA : It is a sacred place in Gayā (*Mbh.* III. Ch. 84 146; *Ag.* 116.31). Some locate it near Gotamavana (*Mbh. Nām.* p. 3) which is near Nāśik at the source of the Godāvari.

AGNI KUNDA : A holy place on the Sarasvatī (*Vāu* 51-52, *Var.* quoted by *Kt. T.* p. 215).

AGNI PRABHĀ : A sacred Tīrtha near Gaṇḍaka (*Var.* 145. 52-55). Its water is hot in winter and cold in summer.

AGNIPURA : A holy spot which Dey identifies with Mahīsmatī, modern Chutī Maheswar, 64 miles distant from Indore (Dey p. 2). This town was ever protected by Agni or the god of Fire (*Ālbh* XIII. ch. 25., B Ch 15).

AGNISARAH : A holy spot belonging to Kokāmekha, a Tīrtha on the Himālayas mentioned in the *Vatābha Pūana* (ch. 140, 34-36, 151, 52).

AGNISARAH KUTA : It is a holy pool in the Lohārgala tīrtha in the land of the Mlecchas in the Himālayas (*Var.* ch. 151. Lohargala Mahāmya Varnana) Lohārgala is generally identified with Lohaghatā in Kumaon (*Kūrmikāla*). (Sircar p. 220).

AGNISATYAPADA : A holy spot under Badrī (*Var.* 141-7).

AGNISIRATĪRTHA : A holy Tīrtha on the bank of the Yamunā river, where Sahadeva, the son of Śrījaya had performed a sacrifice. (*Mbh.* III. 90 5-7).

AGNIŚVARA : A Lauga in Vārāṇasī (*L.* quoted by *Kt. T.* pp. 66, 71).

AGNITĪRTHA : Different views are known about the location of this tīrtha :—

1. It is a famous holy spot on the southern bank of the Yamunā (*M.* 168. 27; I, 15-27).

2. It is a holy spot in Vārāṇasī (*Kṛ* 135 7, P. I. 37.7).

3. It is a holy spot on the Godāvari (*B.* 98.1).

4. It is a holy spot on the bank of the Sarasvatī (*Ālbh.* IX ch. 47, 13 14; P. I. 27.27).

5. It is a holy spot on the north bank of the Śābhramatī (*P.* VI. 134.1).

6. It is a holy spot under Kuljāmraka (*Vas.* 126 63). Here Agni is said to have been hidden in the womb of a Sāmi tree (*Mbb.* III. 83.138, IX ch 47 19-21)

AGNIVĪŚYA An ancient territory (Janapada) of India mentioned in the *Mahābhārata* (VI ch. 50-52)

AGRAPURA VĪHĀRA There was a monastery in this locality in the Buddhist period. Here resided Gudhapābhā, the disciple of Vasubandhu. (*B. R.* II. II Vol. I. p. 191 note)

AGREYA : A republic state, which was once conquered by Karna during his exploits (*Albb* III. ch 254, 19-21).

AGRODAKA In the 5th chapter of the Pāñcarakṣā, a Buddhist work, mention has been made of the images (and temples) of Muñjakeśa Yakṣa and Malayādihara Yakṣa of Agrodaka. This Agrodaka has been identified with the modern Agroha by Sylvain Lévi (*J.* 1915). Ptolemy mentions it as Agara. It is at a distance of 14 mls from Hissar on a metalled road. In an excavation at this place, coins, beads, fragments of sculptures and terracottas have been discovered (For details vide *Excavations at Agroha, Punjab* by H. I. Sivastava M. A. S. I No. 61) The name Agrodaki has been found inscribed on the coins.

AHAH : A sacred place mentioned in the *Mahābhārata* (III. 83.100) A man attains the Sūryaloka by taking bath therein. It is also known as Ahan.

AHARĪ : This village stands a little to the south-east of Kamtal about 15 miles north-west of Darbhanga. According to the local tradition it was the shrine of the sage Gautama whose wife Ahalyā was celebrated for her beauty (*Darbhanga* by O'Malley p. 141, *Bengal District Gazetteer*).

AHICCHATRĀ : In Jain works Ahicchatrā is said to be the principal town of the country called Jāmalā which is included in twenty-five and a half Aryan countries. (See Weber's *Indische Studien* XVI p. 398). It was situated to the north-west of Campā and was a business centre (*Nāṣā*. p. 150.158). Pāśvaṇātha was

worshipped here by Dhoranendra. (*Āraṅga Nirukti* 335). According to *Vivēchitratthakalpa* (p. 14) Shankavai Samkhyavati was the other name of Ahicchatrā. It was also called prativagaratha (I. IV 26) or Sivapuri (*Kau.* 6. p. 167) and Ahikshetra (*Mbb.* III. ch. 252). Northern Pāñcāla, modern Rohilkhand had its capital at Ahicchatrā or Chatravati (*Mbb.* I 168, Dr Fuhier's *M.* II p. 359). It is Ahichatṛa of the inscriptions (*J. I.* Vol. II p. 432; note by Dr Fuhier) which is nearer to the Greek form of Adisadra of Ptolemy (*Aur.* Ind p. 133). Mention of Ahicchatrā is also made in the Polhosā Cave Inscription of Āśādhasena dated about the beginning of the Christian Era (*J. I* II p. 432, Luders' list Nos. 90 and 905, *Inscriptions of the Guntammita*, N G Majumdar I H Q).

The Allahabad Pillar Inscription of Samudra Gupta refers to a powerful king named Acyuta, whose coins have been found at Ahicchatrā (modern Rāmnagarā). It was still a famous town when visited by Hiuen Tsiang in the 7th century A. D (Smith's *Early History of India* 4th ed pp 391-92)

Cunningham identifies Ahicchatrā with modern Rāmnagar 20 miles west of Bareilly in Rohilkhand (*J. G. I* pp 413, 705) The name of Ahicchatrā is at present confined to the great fortress in the lands of Alampurā Kōta and Nasrataganja. For further details see B. C. Law, Pāñcālas and their capital Ahicchatrā (*M. I. S. I* No 67, *A. S. I. R. I* pp 255 ff, *Progress Report of the Epigraphical and Architectural branches of North Western Provinces and Oudh* 1891-92, I ff, *Jain Cano* 169-70, *Tribes in Ancient India* p. 34, B. R. II II. I. pp. 200-201, *Anc. Ind.* p. 134

AHIDVĪPA : Same as Karadvīpa. An island near Nāgadvīpa, which could be reached from Karavirapattana in a short time (*Jb.* IV. 238) If Nāgadvīpa be located in Nicobar, Ahidvīpa should be placed near Andamans

See Nāgadvīpa.

AHIKṢĒTRA : Same as Ahicchatrā.

AHLĀNGALA DEŚA : One of the seventy-five sub-divisions of Bhāratavarṣa having 14

lakhs of villages mentioned in the Mahēśvara Khanda (Kumārikā Khanda) of the *Skanda Purāṇa*.

AHALYĀ HRADA · A pond mentioned in the *Mahābhārata* (in ch. 84 109). It is also known as Ahalā Kunda Tirtha. It is located in Darbhanga district in Bihar Province. On it stood the hermitage of the sage Gautama. At this place Indra is said to have polluted his wife Ahalā. Upon knowing the fact the sage cursed her to be a slab. Subsequently she was delivered by Rāmacandra while he was on his way to Janakapura. (*Rām* I. ch. 48-49). The Tirtha contains an old well which is supposed to have been built by the Royal Sage Janaka.

There is a platform of Ahalā beneath a tree in Ahalākunda Tirtha near which is situated a beautiful temple built by the Maharājā of Darbhanga. There is a tank named Gautamakunda at a distance of three miles to the west of Ahalā Kunda. Its efficacy is highly eulogised in the *Mahābhārata* (III. 84. 109).

AHALYĀ TIRTHA · There are two views regarding its location. Firstly, it is on the Godāvāri (*B* ch. 87). Second view is on the Narmadā (*P* I 18, 84.; *Al*. 191, 90-92, *Kī* II 41-43). Here Ahalā practised penance and obtained liberation. In Bhalod, there is a temple of Ahalēśvara (*K* I. p. 433) with which this holy place may be identified.

AHINAVĀRA · It is a sacred place near the village Riti to the south of Nigohā station 26 miles away from Raebareilly. It contains a sacred pond and an old temple. According to the local tradition it is the place, where king Nahuva remained as a snake due to the curse of Rishi Agastya and was liberated by the visit of Yudhishtira. Yudhishtira is said to have performed a sacrifice there. People offer their Valis to their manes in Pitṛpakṣa. (*K*. T. p. 114). This place was visited by the celebrated philosopher Śaṅkarācārya and Caitanya, a great Vaisnava saint (*Ct.* Madhya. ch. 9, *E*. I I. 368. III. 240).

AHITĀ · A river mentioned in the *Mahābhārata* (VI. ch. 9.31).

AHOGANGĀ · It is the name of a mountain mentioned frequently in Pāli Literature (*Vin*. 298-9, *Mh*. III. 233). The *Mahāvaṃsa* describes it as being further up the Ganges. It was situated somewhere near Haridvāra (Vide *Bh. Bh* p. 127).

AILADHĀNA · The place where Bharata had crossed a river while coming back to Ayodhyā from Kekaya. (*Rām* II. 71.3).

AILAPATRA · Residence of Eapatra, (NM 1118). It is identified with modern Ailapatur in Kāśmīr.

AIMBUNDĪ · The modern village of Ammundi. (*VI* I I pp. 87 135-36). A plot of land was given by the inhabitants of this place to their god Śiva. (*N* G I. p. 138).

AIRĀKA · A country on the border of India. In the northern part of the city of Khurasana (i. e. the Persian Kingdom in Western Asia) is placed Airāka i. e. Iraq (*S. S* J. Book. III. Ch. VII ver. 31).

AIRANDĪ · A sacred Tirtha on the bank of the Narmadā (*VI* 193. 65). In Broach there is one Airandi Tirtha near Dhūtāpā (*K* T. p. 436) with which this may be identified.

AIRANDĪ · It is a branch of the Narmadā and a place on its bank is supposed to be holy. (*Al* 191.42.5). This refers to the confluence of the Laanda at a village called Suvāna Sitā on the northern bank of the Narmadā, opposite to Anasūvā Tirtha (*K* I. p. 436) whereas the confluence referred to in the *Alaṅkāra Purāṇa* (194.32) mentions the confluence of Airandi and the Narmadā at Kolyād one mile from Baṅgani.

AIRĀVATĪ · It is the river Rāvi on the border of Madra Deva rising in the Himālaya (*Al*. 115.18.19, 116 IX. 6), *Kī*. I. p. 249). It is the Hydaspes of the classical writers (*Ant.*, *Ind* p. 190, *I* N R. XXVI N 3 p. 216). The Rāpti and the Irāvati are also contractions of this name. The Rāpti is a river in Oudh on the south bank of which Sahet-Mahet (ancient Śāvasti) is situated (*Jaw* - *Some Rivers of India* pp. 61-63). The *Alaṅkāra Purāṇa* (ch. 116) gives a very beautiful description of this river which is also known as Hamavati. While enjoying

the sweet company of Urvaśi on the bank of this river, king Purūravas speaks of the beauty of the Himavat Mountain, (ibid 117.1), which suggests its association with the Himālayas.

AIRĀVATA KHANḌA : A country to the north of the mount Śṛṅgavana near the seashore (*Albb.* VI, ch 37). A detailed account of the country is given to Dhṛtarāstra by Sañjaya (ibid 810-15). Probably this name was given to the northern most country of the Jambūdvīpa because it was the land of elephants known as Mammoth.

AIRAVATTA : It was included in the Potali-visaya. It is identified with Ratāgarha in the Banki Police station of the Cuttack district (Bārupādā Museum plate of Devānandadeva, vide also *L. I. XXII. Pt. VII*, July 1948 p 328, *J. B. O. R. S. XVII*, 4).

AIRIKINA : It finds its mention in the Utan stone Inscription of Samudragupta, which has been identified with Utan a village on the left bank of Bina, 11 miles to the west by north from Khurai, the chief town of Khurai Tahsil or sub division of the Sigor dist. in M. P. (*C. I. I. Vol III*).

AJABILA : A sacred Tirtha on the mount Śrīparvata in Katnala district on the southern side of the Kr-nā river (*L. I* 92.153).

AJAKARANI : Most probably it is the tributary of the river Aciravati (*Brahm.* 187. n 2) on the bank of which, was a Vihāra named Lonagiri Vihāra or Lona Vihāra in the Buddhist period. Sabbaka, a Buddhist monk lived there. (*Ibug.* 307 ff. 518 ff.).

AJĀDA : This name figures in the *Īśādhyaī* (IV. 1. 171). The name is associated with the grazing of goats. It may perhaps be recognised as the Litawa district, the region between Cambal and the Yamunā, being famous for its goats. (Hindi, Jamunāpāṭi Bakari, See Agrawala, I. P').

AJAMATĪ : The river Ajaya in Bengal. According to the Indica of Arrian it was called Amyastis (*Art. Ind.* p. 191). It falls into the Ganges near Katwa in the district of Burdwan, and forms the boundary of Burdwan and Birbhum (Law : *Rivers of India*, p. 27). The *Gālava*

Tantra mentions it as Ajayā, The great poet Jayadeva was born on the bank of the Ajaya at Kinduvilva (Kinduli) in the district of Birbhum in Bengal.

AJAMIDHA : Patañjali adds to the list of Śālvāyana Confederacy, three other names, Viz. Bodua, Ajakaranda and Ajamidha (*Mbhā.* IV. 1510, 31 383). The prefix Aja in the last two names has reference to local cult deity Asura Ajaka with whom king Śālva was identified as an incarnation (*Mbh.* I. ch. 61.17).

AJANĀBHA : The name of the mountain mentioned in the *Mahābhārata* (XIII. ch. 165 32).

AJANTĀ : A village and a ravine in the present Andhra Pradesh. It is famous for its remarkable caves, the location being lat 20° 32' 30" long. 75° 48" Its caves lie 37 miles from Jalagaon which is 199 miles away from Manamāda in the centre of Manamāda Bhusāvala on the route of Bombay-Delhi of the Central Railway. Ajantā is surrounded on all sides by mountain ranges under which flows the river Baghora. The caves are carved out in the mid-portion of the mountain which are 29 in number. Out of these 9, 10, 19 and 26 are Cāityas and the rest are Vihāras. The great images of the Buddha found in the inner cells of the Vihāras are almost in the preaching state. The frescoes and paintings at Ajanta are the most important features of the Buddhist architecture. The caves present a vivid picture of the feelings and aspirations of the Buddhists during the period to which they belong.

All the features of the caves remind us of the style of early sculptures of Sānci and of the oldest sculpture discovered at Mathurā (Law, *I. G. I.* pp. 138-39). The Buddhist cave temples of Ajantā which range in date from 200 B. C. to 600 A. D. are described in Fergusson's *History of Indian Architecture*, also Mrs. Spens's *Life in Ancient India*.

AJAPATHA : A locality mentioned frequently in the Buddhist Niddesa commentary (*Bu. Bhā.* p. 34).

AJAPĀLA NIGRODHA : A Banyan tree under which the Buddha seated himself in deep meditation for a week after he got enlighten-

ment. Under this very tree he resolved to propagate his preachings (I ii 1.2-3). This tree existed before the Bodhi tree. Ācārya Buddhaghosa has explained the name of Ajapāla by saying that under this tree would sit goat-herds or in its vicinity some old Brahmins unable to recite Vedic mantras live in huts, or it sheltered the goats that sought its shade at mid-day (*Ud. A.*, 51). Here, also, the Buddha spent some time before enlightenment (*DI.* ii 267), and it was here that the maid, servant of the celebrated Sujātā, offered milk-rice to him. *J. I.* 16.69).

AJASAROVARA This pond lies near the village Kharāda 7 miles from Candigarh. It is said that Aja, the father of Daśaratha had constructed it. On the bank of the pond are the temples dedicated to Śiva and Satyanārāyaṇa (*K T* p. 67).

AJASTUNDA : This name finds its mention in the *Aṣṭādhyāyī* (VI. 1.155). Its location is unknown.

AJATUNGA : This is referred to in the Vāyu Purāṇa (77.48). Śrāddha here is highly efficacious and here the shadow of gods is seen on the Pārvaṇ days.

AJAYĀ : See Ajamati.

AJAYAGADILA It is a hill fort that stands 16 miles in a straight line south-west of Kālāñjara where two Chardela inscriptions were discovered (*E. I.* 1.325). It is the modern name of Jayapuradurga standing 29 miles to the south-west of the Chandel fortress of Kālāñjara (*J. B. R. A. S.* Vol. XXIII, 1947, p. 47).

AJAYAMERU : According to the chapter V. of the poem *Prithvirājaviṃśaya* Ajayarāja, the Cāhamāna king of Sapādalakṣa founded this city and made it his capital. Ajayameru also finds its mention in the Biholi Rock Inscription of Cāhamāna Someśvara (V. S. 1226). See also *E. I.* XXVI p. iii July 1949. Tradition connects Cāhamāna kings with the modern Ajmer, so Ajayameru is certainly identical with that city. The Tārāgarh hill situated in the west of Ajmer has got the ruins of the fort where the Cāhamāna kings resided. In the

Chapter VI of the above poem we are told that the king Arnorāja, son of Ajayarāja defeated the Turuskhas outside Ajayameru and constructed a tank afterwards in the battlefield. This tank is, no doubt, the modern Anasagar situated in the north-west of Ajmer. The Masjid known as Dhāidinka Jhobra situated at the foot of Tārāgarh hill has been proved to be the college built by Arnorāja's descendant king Vighararāja, also known as Viśaladeva.

AJĪŚVARA : A linga in Vārāṇasī (*L. Ch.* I. 92.136).

AJIRAVATI Same as Aciravati.

AJITAVATĪ . A river also known as Hiranyavati. It flowed near Kuśinagara and on its bank was Śālvavāna (Upavattana) of the Mallas. According to Pt. Rāhula Sāṅskṛtyāyana it is the present Sonāinālā. It is also called as 'Hiravā Kī Nārī' (*BC* p. 572). Dr. B. C. Law has identified this river with the Chotī Gandaka (*H. G. I.* 32.85). Dr. Rājbalī Pāndeya echoes the same view. (*vide H. G. J. K.* p. 10). This little Gandaka flows through Gorakhpur district and falls into the Ghāgarā (Sarayu) or Gogṛā.

AJUDHANA This old city is located on the bank of the old Satluj, which is 28 miles to the south-west of Depālpura and ten miles from the present course of the river (*J. G. I.* 1924, p. 245).

ĀKARA It has been mentioned together with Avantī in the *Rāmāyana* (IV. ch. 41) and in the *Bṛhat-Sambitā* (ch. 14). Scholars are of opinion that it is the ancient name of Malwa. Its ancient name is also Daśārṇa. The capital of Ākara and Viḍiśā the present Besnagar near Bhilsa in the former Gwalior State.

ĀKARĀVANTĪ : Malwa, Ākara being east Malwa, and Avantī west Malwa (*B. G.* Vol. I, Pt. 1 p. 36 note, see *Ind. Ant.* VII, 209; *Rām.* iv ch. 41). It is mentioned as Ākaravīnavantika in the *Bṛhat-Sambitā* (ch. xiv).

In the Nasik record of Queen Gautamī Bālā-Śrī the capital of this ancient country was Viḍiśā.

ĀKĀŚA : A sacred place under Vārāṇasī (*Kṛ.* I. 35.3, I. 37.3).

ĀKĀSAGANGĀ : (i) A spring near Gayā (Vā. 112.15, Ag. 116.5).

(ii) A spring on the mount Sahya (Nr. 66.35). This Tirtha is 2 miles away from the temple of Bālājī. It contains a fountain.

(iii) A river which flows from Anotatta lake. It receives different names in its different stages. That part of it which is 90 miles through the air is called Ākāsagangā (Su. A, ii. 439, AL. 1 586). The fine clay found in the area (30 Yojana in extent) over which the Ākāsagangā falls is called Navanīta Matukā. The spot where it is found Tintasiakola (AL T 515). The Ākāsagangā is certainly the Ganges in its earlier course, high upon the Himālayas. (cf. *Albb* III. ch. 127). It is the Svargangā of the *Anarakūṣa* (Ver 144).

ĀKĀSALINGA : A Linga under Vātānusi (L. quoted by kt. p. 51)

ĀKHŪVA : A village of Kāśmīra mentioned in the *Rājataranginī* (IV 678) in connection with the Kāśmīrian king Copparajavāpida also called Brhaspati (3878-328 laukika date of accession) who was the son of Jayadevi, the daughter of a spirit-distiller called Uppa of the village of Ākhūva. She had been taken by Lalitāditya his father, into his seraglio as a concubine. The position of the village is unknown.

AKKASTHĀLĪ : A place mentioned in the *Nīlītha Chūṛana* (ii p. 23 Mss.). It was one of the five places of Maṭhūrā (Viṣṇuṭīrthakalpa p. 18).

AKOLHĪ : Vide Nāśīka.

AKRŪRA : It is the name of a hamlet between Maṭhūrā and Vindāvana (Ar 155.45). Here Lord Kṛṣṇa appeared before Akṛūra. The place contains a temple called Gopinātha.

AKSALINGARA : Vide Anumakundapura.

AKSAPRAPĀTANA : A place in Ānarta country where Lord Kṛṣṇa killed Gopati and Tālaketu demons (*Albb* II. after ch 38 p. 29 in Deccan Text; see *Albb*. Nām. p. 1).

AKSAVĀLA : This place is mentioned in the *Rājataranginī* (i 338). It has five springs. The *Nīlamata Purāna* (917) names the fountain Aksapālānāga. It is identified with modern Achabala, a large village at the western foot

of a ridge which lies in the Kutahara Pargana in Kāśmīra.

The *Rājataranginī* mentions that the Kāśmīrian king Nara II (2587-6-13 laukika date of accession) founded the village of Aksavala which is no other than the present Achabala, lying from the south, the Kutahara Pargana long. 75° 17', lat. 33° 41'. The beautiful springs of the place have often been described since Abul Fazl's time, also by Bernier's *Travels* (p. 413, Vigne, i, p. 347 etc.)

AKSAYAVARANAVATA : It is the famous Vata tree in Prayāga (vide AL G I p. 389 for Hleun Tsang's reference to it, *Albb* III ch. 87.11, P. VI 25 7-8). Viṣṇu is supposed to lie on its leaf in the end of the Kalpa.

AKSAYAVATA : Four Vata trees have been given this name.

(i) The first tree stands at Gayā about a mile from Viṣṇu Pāda (*Albb* III ch 33 64, 95, 14, I 179 105, 45, 109-16, iii 79-82). Viṣṇu in the form of a child reclines on its leaf when the whole Universe is a mass of water (I. g. p. 115-70, P. I 38 2).

(ii) The second stands on the Gṛdhārā to the north of the Vindhya (*Br*. 161-66 67).

(iii) The third tree stands on the bank of the Nainadā, where Pulastya performed penance (*Br*. III ch 33 30 32).

(iv) The fourth one is at Prayāga in U. P. (AL 104 10, 106.4 11, 110 11).

For details vide P. K. Gode, 'The history of Aksaya Vata at Prayāga and Gayā as revealed by some Sanskrit Texts between the 1st century A. D. and 1900', *LBOR*, xxviii pt. 1.11 pp. 82-92 also K. T. p. 117).

The tree was planted by a king of this name. The *Alabābhāṭa* (III 95) mentions that in consequence of a glorious sacrifice by that king, Brahmasaras and Aksayavata became famous throughout the world.

ĀLABHIYĀ : It is the name of a city mentioned in the *Bhagavati* (u. 12). Mahāvīra is said to have passed his seventy rainy seasons in Ālabhiyā. Herefrom he proceeded to Kundaka Sannivesa. Another time he travelled here from Vayaggāma (*Ara. Nir.* 516.) Gosāla is

also said to have visited Ālabhiyā (ibid. 15; also *Urāsagadaśo*, 5).

In the Buddhist literature Ālabhiyā is mentioned as Ālavi. See Ālavi.

ALĀBŪTĪRTHA : A sacred place under Virajā (B. 42 6).

ALAGAVANAGIRI : A locality in south India captured by the forces of Pṛakkaṃalāhu I (C.I. LXXVII 12).

ALAJANAPADA : A district which the Thera Isidatta visited on his return journey from a pilgrimage to the Mahāvihāra. He was presented by the children of this district some fruits which lasted for a week (*Vibh.* I, p. 417).

ALAKA : This Janapada was located in Andhra to the north of the Godāvarī and to the south of the Vindhyas. Its capital was Pratiśthāna lying to the north. According to the Sutta Nipāta Alaka, which Rāhul Sānskrtyāyana calls 'Araka' (*Buddhacarā*, p. 350), and Dr B. C. Law (*Early Geography of Buddhism* p. 21) identifies with Mūlaka (the district round Panthan), was located to the north of Assaka and between the twain flowed the river Godāvarī (*Bu. Blon.* p. 449). Both these countries together were known as Andhra and amidst these countries lay Bavari's hermitage extending five Yojanas on the bank of the river (V. 977). But according to Dev Alaka is the same as Āsmaka (Dey pp. 12-13). It is Assaka of the Buddhist period as held by Rhys Davids. For a detailed account see Āsmaka.

ALAKĀ : The city Alakā is referred to in the *Alabābhārata* (I ch. 85 9, II ch. 10 8) and in the *Purāṇas* : e. M. (121 3).

It was one of the cities of Uttarakuru and was supposed to be the royal residence of Kubera. (*Jñ.* III. 201. Cr. xxxiv. 5). The name is metaphorically used to describe the cities of great wealth. (Cr. xviii, 106, Lxxxi 3; MT. 411; *Bu. A.* 55). In the *Cūlaragga* the word is used as an adjective (Vihāra Alakanandā honti) to mean crowded with people (*Vin* 2. 152) and Buddhaghosa explains it by saying "Alakamandātu ekaṅganā manussā bhikkhūnā."

It is now supposed to be lying near the Bhāgirathī and Satopaniha glaciers at the height of 12,860 feet above a couple of miles west of Vasudhārā—falls beyond Badrinātha (G. B. Pandey : *Geographical data in the Mephadīta*, p. 18).

ALAKANANDĀ : The name of the heavenly Ganges. Flowing through heavens, man's region and earth it attains the designation of Alakanandā, Vātaraṇī and the Ganges respectively (*Albh* I ch. 169. 22). It is also the name of the river swollen by two small ones Vinugangā (Dhawal Gangā or Dhaul) and the Sarasvatī and flows through Garhwal. (Vide *U. P. Gazetteer for Garhwal* Vol. XXVI, pp. 2 and 140). Her course can be traced from the Gandhamādāna mountain (*Bhā* iv. 6 24; *Bu.* 52 III 41 42, 56 12, xi II 2 34 26; *Vā.* 41.18, See Law, *Rivers of India* pp. 19 21). The river has been traced by Captain Raper (*A. R.* Vol. xi) a little way beyond Badrināth having for its source a waterfall called Vinudhārā (Sk. Vinu Khanda. III. 6). Sinagar, the capital of the Garhwal is situated on the bank of this river. According to the *Tisro Pmāna* (41.18), the *Āṣṭma Pmāna* (I 46 31), and the *Tisro Pmāna* (II 2 36, III 8 114) it is one of the streams of the Ganges and reaches the sea with seven mouths. The *Nāṇḍiya Purāṇa* (II 66 4) states that the Ganges is called Alakanandā after it reaches the earth and begins to follow Bhāgirathī's chariot. The Bhāgirathī is joined with Alakanandā at Devaprayāga and the combined stream is then called Gangā, (*Bh.* IV 6 24, V. 17 5). The *Nāṇḍiya Purāṇa* (II. 67.72-73) says that Bhāgirathī and the Alakanandā meet near Badarikāśrama. According to the *Imperial Gazetteer of India* Vol. XV, p. 60) there are five sacred confluences of the Alakanandā with other rivers namely, with the Bhāgirathī (Devaprayāga), Nandaprayāga, Karnaprayāga (Confluence with the Pindar river) Rudraprayāga (confluence with the Mandakīnī) Vinuprayāga (Vide *U. P. Gazetteer for Garhwal* Vol. XXVI, pp. 2 and 140).

ĀLAKANDĀ : The *Arthashastra* of Kautilya (2 29) mentions Alakandaka coral. According to the commentators Alakandā is a port of Barbara coast of the sea and the coral brought

from that place is known as Alakandaka coral. Alexander's historians mention a port named Alexander's harbour, situated near the south of Indus; and the Periplus mentions Barbarican, situated in the same place, which was a mart for corals. From these facts S. N. Majumdar has arrived at the conclusion that Alexander's harbour mentioned by the Greeks received the name Alakanada from the Indians.

ALAKANDHĀRA : Vide Gandhāra

ALAMBHIKĀ : See Ālavi.

ALAMBIKĀPURI : It is the Sanskrit form of Ālavi given by Pandit Rahul Śāstrīyāna (See *Buddhacharyā* p. 242) vide Ālavi.

ALAMBHUṢA : Here the performance of Śrāddha is very efficacious. (*M.* 22 51). According to the *Rāmāyana* (ch. 47. ver. 11 12) the city of Vaiśālī was founded by a prince of Ikṣvāku and a nymph called Alambusā (Law, *G. II. I.* p. 266). Does the word Alambhusa have any relation with Alambusā?

ĀLAMPUNḌĪ : A small village in the Senji division of the Tindivanam Taluk of the south Arcot district. (*J. I.* III. 224).

ĀLAMPURA : Here the performance of Śrāddha is recommended (*M.* 22 50). Ālampura is said to be the seat of Yugulā, and Dr. D. C. Sircar remarks that Ālāpura is 'possibly a mistake for Elāpura' (*JBRAS.* Vol. xix p. 81). Can we associate Ālampur with Elāpura i.e. Ālāpura?

ALANĀDU : A sub-division of Arumotdevalanādu (*S. I. I.* Vol. II pp. 333-456). Here was Rājacūḍamani Caturvedi maṇḍalam. (See Rangācārī's list 326 *Madurā district*)

ALANDA TĪRTHA : It may be identical with modern Alundah, five miles north-west of Bhor, the chief town of the Bhor State, and about 35 miles north of Satara (*I. A.* xx 304).

ALAPPAKAM : A village in the Cuddalore Taluk of the South Arcot district (*J. I.* xxvii Pt. III. p. 97).

ALASANDĀ : A place mentioned along with Cina, Vārānasi, Gandhāra and other countries (*Mt.* p. 327). The Mahāvamsā (xxix. 39) refers to the town of Alasandā, which was the

chief city of Yona territory (xxix. 40; *JASB.* 1838 p. 166).

It is generally accepted that Alasandā was the name of an island in the Indus in the territory of Bactria (*Mt.* I. p. xxiii). Alasandā has also been mentioned in the ch. 6th of the same work where king Milinda is mentioned as saying that he was born in village Kalasi of Alasandā. Accordingly Rapson has identified it with modern Charikhar and the surrounding tract situated between the Paropamis and Kabul rivers. (*Cambridge History of India* Vol. I. p. 550). Geiger has identified it with the town Alexandria founded by Alexander in the country of Paropamisadae near Kabul where same ancient remains are still to be found (*Mbr. Trans.* 194. n. 3).

In the Apadāna Alasandaka is mentioned in the list of tribes.

ĀLAVI : An ancient town of the Buddhist period, situated somewhere between Śrāvastī and Rājagṛha (*Vin.* ii 170-5). It stood at a distance of 39 Yojanas from Śrāvastī and 12 Yojanas from Vārānaśī (Watters' *on Yunnan* *Chwang* II. 61). According to the commentary of the Suttanipāta and the Samyukta Nikāya, a cannibal Yakṣa named Ālavaka was living here in the days of the Buddha whose instructions persuaded him to give up cannibalism. According to the Kalpa Sūtra Mahāvīra lived at Ālabhi yā i.e. Ālavi during the seventh rainy season.

Ālavi has been identified by Cunningham (*J. S. R. I.* 293, XI 49) and Hoernle with Newal or Nawal—the Navedavakula of Hsuen Tsiang, 19 miles south-east of Kanauś (*Ibid.*; *Urāsagadasāro*, app. p. 53) and by N. I. Dey with Aitua, 27 miles north-east of Patawah.

Mrs. Rhys Davids states that Ālavi was on the bank of the Ganges (*Brethren*, 408). Probably basing her view on the declaration of Ālavaka in the *Sutta Nipāta* (p. 32) that he would throw the Buddha 'pāre Gangāyā.' According to Dr. Kern it was situated between Kośala and Magadha. It contained a monastery called Āggālava Cetiya (*M. I. B.* p. 37 n) where the Buddha once lived (*J. I.* 160). In the *Kalpa Sūtra* it is also mentioned as Alambhikā (Stevenson's *Kalpa Sūtra* p. 91).

ALEXANDRIA : 1. Uch, a town built by Alexander, the Great, near the confluence of the five rivers of the Punjab. 2. Hui'an (see Hupian). 3. An island in the Indus where in a village called Kalasi, Menander, the greek king was born (SBE. xxxv p. 127—*The Questions of King Milinda*). It was 200 yojanas from Sākala. 4. According to some authorities Alexandria and Caucasum of the Greeks is Beghrām, 25 miles north of Kabul, which contains the extensive ruins of the ancient town; and according to others it is Bamian (*Gazetteer of the Countries adjacent to India under Beghrām*). Its Buddhist name is Alasandā (See Dev p. 4).

ALLAHABAD See Prayāga.

ALLAKAPPA A country near Magadha referred to in the *Buddharāṇṭa* (xxviii, 2). In the *Mahāparinirvāga Sutta* of the *Dīgha Nikāya* (II p. 167) it is mentioned as one of the seven republic states, its inhabitants being called Bujis. Some scholars believe that these people lived in the Muzaffarpur and Shahabad districts on both the banks of the river Ganges (J. Petech, *Northern India according to the Shu-ching-chu* p. 52). According to the *Dhammapada commentary*, Allakappa was 15 miles in extent and its king was an intimate friend of the king of Vethadīpa (*Dha* I. 161). So the location of the two countries seems to have been near each other. But its location cannot be fixed up with certainty. A modern scholar has identified it with modern Ballia (*Dharmadīpa* April 1955 p. 278-80).

ALIMADRA A locality mentioned in the *Brahmāyda Purāna* (ch. 49). It is identified with the district of Mardān (Hoti-Mardān) or in other words the Yusufzai country to the north-east of Peshawar containing many Buddhist and Graeco-Bactrian remains. (Dey p. 4).

ALINA This village finds its mention in the Alina Copper-plate Inscription of Śīlāditya VII (the year 447), as situated about fourteen miles north-east of Nadiad, the chief town of the Nadiad Taluk in Gujrat. (C. I. I. III)

ĀLŪRA : This village stands in Padināḍu and perhaps is identical with Ālūra in the Kāmārā-

jangara Taluk in the Mysore district (S. I. I. Vol. II pp. 425-27).

AMALA . According to the *Skanda Purāna* it is a sub-division of India consisting of four lakhs of villages. The correct form is Andhra (Māheśvara-khanda, Kumārikā-khanda ch. 39, ver 127 ff).

ĀMALAKA The *Īāāba Purāṇa* (148 67) locates it under Stūata Svāmīn in U. P. While the *Tīrtthasāra* (p. 78) locates it between the Brahmagiri and the Vedagiri peaks of the Sahya mountain.

ĀMALAKAGRĀMA . Vide Amalitā, AMALAKAPPA : The name belongs to the Jaina Prākṛta literature. It is the same as Allakappa of Pālī Texts. Pāsā is said to have visited it. (*Nāyā*. II 222, *Rājāpasenīyā* I; *Āra Cīr*. II. 196).

AMALAKATAKA It is identical with Amod 12 miles to the south-west of Amṭi (*Important Inscriptions from Baroda State* Vol. I p. 20).

ĀMALAKĪVANA : It was a grove lying at Cātumā of Sākya Janapada. The Buddha visited Cātumā and stayed in this grove. It was on that occasion that the Gautama Sutta was preached (*M* N 456).

AMALA-VISAYA : A sub-division of Bhārata Varṣa consisting of one lakh villages as mentioned in the *Skanda Purāna* (Māheśvara-khanda, Kumārikā-khanda ch. 39). It seems to be redundant as the real name is Amala or Am-dhla (Sircar p. 202)

AMALITAJĀ . It is mentioned in the *Brahmāyda Purāna*. It appears to be the same as Amalakagrāma of the *Nṛsimha Purāna*, which has been highly praised in ch. 66 (Dey, p. 4). It is also Sahya-Āmalakagrāma, being situated on the Western Ghats. (See *Tir*; *Nṛsimha Purāna* ch. 667 ff. quoted by the Kt. T. p. 254). Dey suggests that it is on the north bank of the river Tāmraparnī in Tinnevely district (Dey, p. 4).

AMARA : A city of the Buddhist period. The Buddha is said to have travelled and preached here (*BU. A.* p. 186).

AMARAGANDIKĀ : It is situated by the side of the Gandhamādana mountain and extends

within 32,000 *yojanas*. It is said to be the abode of the valorous Ketumāla people. Women of this place are of very attractive person and enjoy a very long span of life. (*Al* 113.48).

AMARAKAHRADA : A sacred pond in Vārāṇasī. (*I*, quoted by *Kt. T* p. 53).

AMARAKANTAKA : This hill forms a part of the Mekala hills, the rising source of the Narmadā and the Sone, the present Son which flows into the Ganges near Patna. Some scholars opine that it lies 'in the Rewah State on the easternmost extremity of the Maikal range, 25 miles by country road from Sahdol Railway Station, 3,000 ft above sea-level' (*HI P. I*, p. 34, also *II Dh.* vol IV pp. 705-06) (*II* p. 1, p. 34, also *II Dh.* vol IV pp. 705-06) and the *Āmrakūta* of the *Mṛcchakatika* (*I* 17) and the *Somaparyata* and the *Surathādri* of the *Mārkaṇḍeya Purāṇa* (ch. 57) The *Matsya Purāṇa* (chs. 22-28, 186.12-34 etc.) attaches more superiority to this sacred hill than Kurukṣetra : It contains a holy place called Candikācīrtha (*P* ch. 133 vs. 21). According to the *Kāśīma Pmāva* (11.39.9) this mountain formed the western boundary of Kalinga.

This hill formed the northern boundary of Deva-prastha, the fifth of the Himalayan Prasthas (*I*, *I T. III*).

AMARAKĒŚVARA : A Linga under Vājīnasi (*I*, quoted by *Kt. T*, p. 53).

AMARAKUNDA : Amarakunda is a town in Andhra province. A beautiful temple dedicated to Rābha and Śāntinātha stands on the mountain near this town. (See for further details, *Jain Cano* p. 185).

AMARANĀTHA : It is a celebrated shrine of Śiva in a grotto in the Bhairavaghāṭi range of the Hūmālayas, about 60 miles from Islamabad, the ancient capital of Kāśmīra, where it is known as Ambarunātha. The cave is situated on the west side of the snowy peak, 17,307 ft. in height locally called by the name of Kailāsa. A little stream known as Amargangā, a tributary of the Indus flows by the left side of the cave over a white soil with which the pilgrims besmear their bodies to cleanse away their sins. The cave is naturally arched, 59 feet in breadth at the base and 25 feet in height.

The Linga or the Phallic image is about 20 or 25 feet from the entrance and is at the inner extremity of the cave. According to Dr. Stein the Linga which is the embodiment of Śiva Amareśvara is a large block of transparent ice formed by the freezing of the water which comes from the rock" (*Rāj. Triant.* Vol. II p. 409), which is evidently a dolomite rock. There is something very wonderful and curious about the formation of the Linga. The pedestal of the Linga is seven or eight feet in diameter and two feet in height. The Linga which is 3 feet in height rises from the centre of the pedestal with the figure of a serpent entwining it. The peculiarity of the entire formation is that it has got some connection with the moon, as it is gradually formed from day to day commencing after the day of the full moon, the process of forming and dissolving goes on every day, and on the day of the full moon no sign of the image exists at all. On both sides of the Linga there are two columns of ice formation which are called Devis. Every year in the month of Śrāvana the pilgrims start from Mātāṇḍa (Marta or Bhavan) for Amaranātha escorted by the officers of the Mahārāja of Kāśmīr (*JASB* 1866 p. 219). On the last day of the visit, one or two or sometime four pigeons are said to appear, gyrating and fluttering over the temple, to the amazed gaze of the pilgrims who regard them as Śiva and Pārvatī.

There the pilgrims visit the lake of the Nāga Susravasa known also as Sūśāmanāga or Śeśanāga lying at the north foot of a great glacier descending from the Kohenāhara peak. This lake is mentioned by Kalhana and was the abode of Nāga Susravasa and his son-in-law (See, Dey, p. 4-5, also *HI P. I*, p. 37).

AMARAPARVATA : Mountainous region of western India which was conquered by Nakula (*Albb.* II. 32.11). It is probably identical with the *Avran* mountain of Afghanistan.

AMARĀVĀTĪ : Nagaravāṭī, about two miles to the west of Jallalabad. A village close to it is still called Naganak, the Nakie-loho of Fahian. It is Amāravatī of the Pāli Literature.

In the time of Koṇḍanna Buddha the city was 18 leagues in extent. It was in the Deva-

vana where Kondanna preached his first sermon (BU. A. 108-9)

The Amarāvati Stūpa is about 18 miles to the west of Bezvada and south of Dharanikota on both or the right bank of the Kṛsnā river, about 60 miles from its mouth in Kṛsnā district in the Madras Presidency. The Amarāvati Caitya is the Pūrva Śāla Sanghārāma of Hiven Tsiang (B. S. A. p. 101) The Amarāvati tope was built about A. D. 370 or 380, by the Āndhras or Āndhia Bhṛtya kings who were Buddhists (Sewell's *Sketch of the Dynasties of Southern India* p. 1, for its description see JRAS III, 132).

ĀMARDĀKA It is a Śaiva Kṣetra, one of the twelve Jyotirlingas. It is so called because sins are crushed here, (Amardavāni pāpāni tasmāt āmardakam matam; Vide *Tu* pp. 21-30 quoting *Skandapurāna*) In the four Yugas it is respectively called Jyotirmaya, Mukti, and Nagesvara (*ibid* p. 22) Most probably it is the same as Avandhā Nāganātha (Aitcha in Survey of India Maps) about 25 miles north-east of Parahani in the Hyderabad state. (Vide Victor Cousens' *Medieval Temples of the Dekkan* pp. 77-78 for a description of the temple of Nāganātha and plates C XIII C XIV for the front of the great temple and the portion of the wall and pillars of the porch and of the Hall)

AMAREŚA . According to the *Matsya Purāna* 186-2) it is a Linga on the Narmadā. The *Linga Purāna* (I 92) places it in Vārānaśi (I 92,37).

AMARĪŚVARA : On the opposite side of Onkārnāth, on the southern bank of the river Narmadā (*Siv* Pt. 1, ch. 38, *Sk.* Revākhaṇḍa) 32 miles north-west of Khandva and 11 miles east of Martokā Rly. station. (Caine's *Picture-sque India* p. 397). In the *Bṛhat Śiva Purāna* (Pt. II ch. 3 and 4) Amareśvara is placed in Onkāra or Onkāra-Kṣetra. It is one of the 12 Jyotirlingas of Maheśvara.

AMARĪŚVARA : (i) In the kingdom of Nisādha (*Vā. Ch.* 84), (ii) in Śrī Parvata (*L.* I. 32. 151). It is a hill situated in Karnal District on the south side of the Kṛṣṇā river 50 miles from Kṛṣṇā station. (iii) the famous cave of Amara-

nātha where Śiva is worshipped in a liṅga-shaped iceblock. This pilgrimage is now most popular in Kāśmīra (For a detailed information vide Amaranātha).

ANATA : A lake of immortality. In course of its search Bhaddasāla met the Buddha-Nārada (BU. A. 154).

AMBAGĀMA : A village near Vaiśālī. Buddha on his last tour visited this place. (*Di.* II 123). It was situated between Bhaṇḍagrāma and Bhoganagara on the road from Vaiśālī to Kuśinārā. This road led from Vaiśālī to Malla country. The other villages near Ambagāma were Hāthigāma and Jambugāma. Dr Ray Chaudhury, Pt. Rāhul Sānskrtyāyana and Dr. Malalasekar locate Bhoganagara in Vajji Janapada while Dr Law places it in the Malla country. Bhikṣu Dharmarakṣita echoes the same opinion. He identifies Ambagāma with modern Abhayagrāma in Bihar (*History of Kuśinagara*, p. 18).

AMBĀJANMA : A sacred Tīrtha mentioned in the Vāna parva of the *Mahābhārata* (III. 83,81).

AMBAHATTHA . A hill in Sunāpāraṇṭha, where the Elder Punna stayed for some time after his arrival in that country. (*M. A.* II. 1015, *S.* A. III 15).

AMBALĀTTHIKĀ . In the Buddhist literature, we find the description of four Ambalāthikās 1. A royal park on the road between Rajagrha and Nālandā. At this place the Brahmajāla Sutta was preached by the Buddha in course of his journeys. (*I'm* 287; *Di.* I. 1). It was so called because of mango saplings which stood by the gate-way. (*S.* I. I. 41,2). The Ambalāthikā Rāhulovāda Sutta, the most famous of the Buddhas sermons, was preached in this part (*M. N.* 414). Pt. Rāhul Sānskrtyāyana and Bhikṣu Jagadīśa Kāśyapa identify it with the modern Sīlava. 2. Another Ambalāthikā was a part in a Brahmin village Khānu mata. The Kūṭadanta Sutta is said to have been preached here by the Buddha in his tour through Magadha (*Di.* 127). 3. The third Ambalāthikā which was a kind of meditation hall (padhānaghara Saṅkhepa) was built on the outskirts of Venuvana vāhāra (*M. A.* II. 635). 4. The fourth one was a place to the east of

the Lohapasad in Anurādhāpura in Ceylon. (S. V. I, 131).

AMBALAVANA : See Ambāṭaka.

AMBALIGRĀMA : A village (Arail) on the opposite side of Allahabad, across the Yamunā (Cr. Part II, J. B. T. S., Vol. V, p. 65).

AMBAPĀLIVANA : A mango-grove presented by a courtesan named Ambapālī to the Buddha. It was in Vaiśālī and was given to him during his last tour in that town (*vin* i. 231-3).

It was so called because it belonged to Ambapālī. (S. V. II 545)

AMBĀPĀTAKA : It is the present Āmadpur, situated on the Puravi or Pūrṇā and about five miles from Navasāri. Some centuries ago, it was known as Āmrapura. (E. I. XXI July 1931).

AMBARA : The country of Jaipur, so called because of its ancient capital of that name now called Amera, which is said to have been founded by Ambarīsa, son of Māndhātā (A. S. R., Vol. II) and hence Amer is corruption of (ambari)anagara. The city of Ambara, the third capital of the Jaipur State, is supposed to have been established in the 10th or 11th century A. D. It is also known as Ambavati which was once the capital of Dhunda or Dundhāhada. According to Cunningham Ambara is the derivative of Ambikesvara, the name of a large temple at Ambar. (D. R. Sahni, *Archaeological Remains and Excavations at Bara* pp. 9 ff.) During the reign of Akbar, Man Singh made the Dilārām garden on the bank of Tal Kautara lake, at the foot of the Amera place or fort. Within the latter is the temple of the goddess called Jasoresvari Kālī taken away by Man Singh from Jessore after subjugating Pratāpāditya (Dey, p. 6). According to the *Matya Purāna*, (13.27) the goddess Viśvakāyā is worshipped here.

AMBARA-AMBARAVATĪ : The double name of a city in Uttara Kuru (*Di*. III 201, S. V. III. 966).

AMBARANĀTHA : A holy place in Western India near Kalyan (H. P. I. p. 42). This place is adorned with a beautiful temple which is the specimen of Hindu Architecture of the 9th century A. D.

AMBARISĒSVARA : One of the Lingas under Vārāṇasī. (L. quoted by Kt. T. p. 118).

AMBĀSAMUDRAM : This name finds mention in the Ambāsamudram Inscription of Varagunapandya. It stands on the northern bank of the Tāmraptarī river and is the headquarters of the taluk bearing the same name in the Tinnevely district. (E. I. IX 84; E. I. XXV. Pt. I. pp. 35 ff.) Anciently it was known as Ilangoikuddi.

AMBASANDA : A Brahmin village in Magadha to the east of Rājagṛha. It was so called because it lay in the vicinity of many mango-groves (S. I. III. 697). To the north of the village was the Vēdiya mountain in which was the Indasālaguhā (*Di* II. 263). That is to say that this place was situated to the south of modern Girjaka mountain (also see Indrasālaguhā and Giriya, (*Allen Bu.* p. 298).

AMBAŚTHA According to the *Arthashastra* Brāhmaṇa (VII 21.3) the Ambastha Janapada was probably situated somewhere in the Punjab. It is also mentioned in the *Brahmaṇḍa Purāna* (III. 74.22), *Matya Purāna* (48.21), *Vāyu Purāna* (99.22), and the *Vishnu Purāna* (II. 3.18). They were intimately connected with the Śrīs and the Yaudheyas and were settled on the eastern border of the Punjab (C. I. I. H. T., pp. 109, 264). From the statement of Arrian made in his book on Alexander's Invasion of India, the Abastanois (i.e. Ambostha) appears to have been on the bank of the Acesines (Chenab) river and to have been in northern neighbours of the Mallois (Malavas). Probably Shaikapur District of the present day occupies the place of Ambastha Janapada. Pāṇini mentions the name in Sūtra (VIII. 3.97) and Patañjali states to imply in Sūtra (IV. 1.171) as the name of a Janapada under a monarchical rule. Foreign occupation of the north western part of India after the dissolution of the Magadha empire appears to have compelled the Ambasthas to leave their countries and settle in different parts of India. It is probably for this reason that we find in the *Bṛhat Samhitā* (ch. xiv), three different parts of India mentioned by the name of Ambastha (I. P. p. 53). For further details vide *Ind. Stu.* I. 31. ff.).

AMBĀTAKĀRĀMA : It was a Buddhist monas-

tery in the Ambātakavana near the city of Macchikāsanda in the Kāśī Janapada. This monastery was built by Citragṛhapati for the use of Buddhist monks. (*A. A. I.* 209; *Dh. A.* II. 874).

AMBĀṬAKAVANA : A grove at Macchikāsanda in Kāśī Janapada belonging to Citragṛhapati where he built a splendid monastery for the use of monks coming from different parts of India. According to the *Dhammapadatiṭṭha Kathā* (Vol. II, p. 79) Macchikāsanda was 30 yojanas away from Śrāvastī. Pandit Rāhul Sanskrītyāna identifies this Macchikāsanda with Machlisāhar in Jaunpur district of United Provinces (See *Vinaya Pitaka, Translated* by Rāhul Sanskrītyāna p. 353 fn. 3, Mahābodhi Sabha, Sarnath, Vārāṇasī 1935).

AMBATĪTTHA : It was situated in a commercial city of Bhaddavatukā in the Cetiya country. Bhaddavatī was a city near Kauśāmbī. The Buddha is said to have gone there during his travel (*I'm IV.* 108-10, *A. I.* 178).

AMBATTURANĀDDU : It is the name of a village in the Saidpet Taluk of Chingleput district (*S. I. I.* Vol. III p. 287).

AMBAVANA : It was a thicket of Mango trees at Rājagṛha possessed by the royal physician Jivaka (*J. I.* II. 399). Lord Buddha lived here for some time (*Di. I.* 47, 49). During his stay at Mahāvana king Ajātaśatru visited this place to see him.

AMBIKĀ TĪRTHA : A holy place referred to in the *Linga Purāṇa* (I. 92, 166).

AMBIKĀVANA : A holy place on the bank of the river Sarasvatī (*Bh. X.* 34, 1-2).

AMBUTIMĀ : The residence of Piṅgala Yākṣa, mentioned in the *Pancarākṣā*, (ch. V). Prof. Sylvain Levi is of opinion that it has been mentioned by Alexander's historians as Embotimi and is identical with the modern Amba (*J. A.* 1915).

AMBUMATĪ : A river as well as a sacred place referred to in the *Mahābhārata* (III. 83, 56).

AMBUTĪRTHA : A holy place. It is the origin of the river Śrāvastī. It is situated at Tirthalli Taluk in Shimoga district of Mysore. The river is said to have risen from the arrow of

Rāma. Beneath the place is the Rāmeśvara Linga which is said to be established by Rāma.

AMBUVĀHINI : A river mentioned in the *Mahābhārata* (VI. 9.27). Its sanctity is held in the *Anuśāsana-parva*. (165.20).

AMDHAJA : Same as Amala.

AMDHAPATIYA : The Sanskrit equivalent of it may be Amdhavarī. Amdhapatīya occurs in the Maridavolu Copper-plate Inscription of the Early Pallava king Sivaskanda Varman (*E. I.* vi 88). Andhapatīya or Andhrapatha is located between the rivers Godāvarī and Kṛṣṇā which is no other than the Andhra country. (For details vide *T. A. I.* p. 164 ff).

AMĀGACI : This village stands in Dinājpur district of Bengal. Here the copper-plate inscription of Vīgrahapāla III was discovered (*E. I.* XV. 293 ff).

AMITA-TOSALA : See Tosala.

AMLIJ : A sacred river in Kurukṣetra (*I'am.* 37.7).

AMMALAPUNDĪ : This village may be identified with Anamarlapundiagrāharam, 12 miles to the south-east of Tadikonda. (*E. I.* XXIII. Pt V).

AMODĀ : This village is located in the Bilāspur district. Here has been found an inscription incised on two massive plates (*E. I.* XX. 209 ff.).

AMOHAKA : A holy place on the bank of the river Narmadā (*M. P.* 191, 105; *P. I.* 18.96-99). There is a Pūrtirtha named Dharmāśālā on the northern bank of the Narmadā (*K. T.* p. 438).

AMRAGARTTIKĀ : Most probably it is the present Ambahulā also called Sīmāsīmī to the south of Mallasāru (*E. I.* XXIII Pt. V. p. 158).

ĀMRĀTAKESVARA : A sacred Tirtha in Vārāṇasī. The performance of Śrāddha is recommended here. (*M.* 22.51; 81.28; *Ag.* 112.3). Elsewhere it is said to be on the Narmadā (*M.* 190.5).

AMRELI : It is mentioned in the Amrali plates of Kharagraha I (*Important Inscriptions from the Baroda State.* Vol. I. p. 7). At present it is the head quarters of a district of the same name in the Baroda state in the south of Kathiawad.

AMṚTABHAVANA : Amṛtabhavana is mentioned in the *Rājataranginī*. (III.9). It is identical with the monastery of Ngo-mi-to-po-wan' of the Chinese pilgrim Hsien Tsiang. This Vihara was founded by Amṛtaprabhā, the queen consort of the Kāśmīrian king Meghāvāhana.

This Amṛtabhavana marks the site of the present Antabhavan a small village situated about three miles to the north of Śrinagara close to the suburb of Vicarnag (Stein's *Rāj. Trans.* Vol. I. p. 73 fn.).

AMṚTAVĀHININANDITĪRTHA : See Nasik.

AMŚUMATĪ : A river on the bank of which an Asura called Kṛṣṇa is said to have lived. (Rg. VIII. 96 13-15). According to the *Bṛhaddevatā* (VI 110) it was in the Kuru country. The *Rāmāyaṇa* (II 55.6) locates it near the Yamunā

AMTARI : This name finds its mention in the Bijholi Rock Inscription of Cihvan Somaśvara (V S. 1226) (J. I. XXVI Pt III July 1941) which may be identical with Uparamvālāntari. It makes a tract which comprises the estates of Bgūn, Sangoli, Kadvāsa, Ratun-garh, Khedi etc.

AMUR (AMBŪR) : A town in the Velūr Taluk of the north Arcot district. (S I I Vol. III. p. 165). Here have been found two Tamil Inscriptions. (E. I. IV, 180 ff.).

ĀMŪRAKOTTAM : A district in Jayakondacolamandalam (*Ibid* Vol. II. Intro p. 28)

ANADUTAPĀLĀCALA : This is a hill (S I I II. 373).

ANAGHA : A country or Janapada mentioned in the *Mahābhārata* (II. 30 9).

ANAHILAPATTANA : Anihilwar in northern Gujrat. It was founded by Vanarāja in Samvat 802 (A. D. 746), after Vallabhi was destroyed. According to the *Pravāṇa Cintāmaṇi* (Ch. I) of Merutungaśārya Anahilapattana was named after a cowherd, who showed its site to Vanarāja and informed him that it was an auspicious place. (Merutunga's *Theravāsi* edited by Dr. Bhaudaji). The renowned grammarian of the Jains, named Hemcandra flourished in the court of Kumārāpāla, the king of Anahilla-

pattana (A. D. 1142, 1173). The *Kumārāpāla Carita* of Jaisinha Sūri (A. D. 1365) mentions that a king of Anahillapattana named Kumārāpāla after defeating the king of Kaccha proceeded against Mulasthāna or Multan. After the overthrow of Vallabhi in the 8th century Anahillapattana became the chief city of Gujrat or Western India till the fifteenth century. It was also called Anahillapur. Most of its older monuments have been destroyed by Qutubuddin Aibak, who invaded it in 1195 and 1197. Only a well named Ranibab, constructed under the orders of Udayamatī, queen of Bhimarāja I. and a tank named Sahasralinga constructed under the orders of king Siddharāja Jayasinha are still existing.

ANAHILLAPURA : Same as Anahillpittan.

ANAIMALAI : Same as Anamalai.

ANALAMBATĪRTHA : A sacred place where taking his bath a man attains the fruit of Puruṣamedha sacrifice. (*Ālbb* III 25 32 33)

ANAMALA : Also known as Anoma.

ANAMALAI-HILLS : Anamalai hills merge into the Travancore hills (J. C. I Vol. I p. 190 ff). It is also spelt Annamalai. The hills are lying near the Cardamon hills. It is also known as Annamalai hills or Elephant hills.

ANANDA : Vide under Nandatat.

ĀNANDAKA : According to the *Mārkaṇḍeya Purāṇa* (53.39) Ānandaka was the name of the country named after Medhātithi's son Ānanda, the lord of Plaksadvīpa.

ANANDAKŪTA : Vide Sanmūda Śikhara.

ĀNANDAPURA : See Ānartapura.

ĀNANDAPURA : The Malaya copper-plate Inscription of Dharmasena II mentions this place. It is the present Ānanda, the chief town of Ānand Taluk. (C. I. I. Vol. III).

ĀNANDAPURA : This is mentioned in the Harsol grant (C. I. XIX 236).

It is the Vednagar in northern Gujrat 70 miles south-east of Sidpura (*St. Martin as cited by McCrindle's Ptolemy*). See Anartapura.

ĀNANDAPURA : A holy place near Vārānasi (*Kā. I.* 35.15; I. 37.18).

ĀNANDŪRU : In the Akkalkoṭa inscription of

Śilāharsa Indarsa (E. I. XXVII Pt. II, April 1947, p. 71) mention is made of Ānandūru which is the headquarters of the Ānandūru Three Hundred (district). It may be identified with modern Ānandūru, a chief town of the same Taluk in the Usmanabad district in the Hyderabad state. It is situated at a distance of 20 miles in the north of Akkalkota (I. G. I p. 143).

ANANGĀ : A river mentioned in the *Mahābhārata* (VI, ch. 9 35).

ANANGABHAVANA : This vihāra mentioned in the *Rajataranginī* (Book IV 3) was built by the wife of the Kashmirian king Durlabhavardhana (3677 10 1 Laukika date of accession).

ANANTA : According to the *Bārhatīyā Sūtra* (III 120) and the *Brāhmanḍa Purāṇa* (III 13 58) it is a Vaisnava Ksetra. See Anantapadmanābha.

ANANTABHAVANA : It is also known as Anantahrada (I. C. X 253, 256) It is identified with modern Anantanāga about 2 miles from Madayavartanāga in the middle of the Vitastā river in Kāśmīra.

ANANTANĀGA : It is a fine spring at the southern end of the town of Islamabad situated at the foot of the western boundary of the Mārtanda plateau in Kashmir. The spring is mentioned in the *Nīlamata Purāṇa* (902). *Haravastīśat-nāmāni* (X 251 sq) and some Māhātmya books (S. M. pp 466-67).

ANANTAPADMANĀBHA : In Trivandrum is Anantapura which is the capital of Travancore. It contains the famous temple of Padmanābha Caitanya and Nityānanda also visited this place. (See C. Bhāg). Its another name is Padmapura (Prof. H. H. Wilson's *Mackenzie Collection* p. 129). See Anantaśayana.

ANANTAPURA : Same as Anantapadmanābha.

ANANTAŚAILA : Ananta or Anantaśaila formed the boundary of the Kerala country as mentioned in the *Śakti Sangama Tantra* (Book III. ch. VII). The hill may possibly refer to Trivandrum which is known as Ananta Śayana or Anantapura.

ANANTAŚAYANA : Same as Padmanābhapura. It contains the famous temple of Viṣṇu sleeping on the serpent (P. VI. 110. 8, VI. 280 19). See also Anantapadmanābha.

ANANTATĪRTHA : A sacred place under Mathurā (Var. p. 155.1).

ANARAKA : A village in Kuruksetra. (Vā. 41. 22-24) now called Nasukatais. Bhīṣma died here on the arrow bed. (r) A village on the bank of the Narmadā (M. 103.1-3; Kū. Pt. II. 41 91-92) (iii) It is to the west of the Yamunā. It is also called Dharamrājatīrtha. (Kū. I. 39.5, P. I. 27.56). Its sanctity is held in the *Mahābhārata* (III ch. 83, 168).

ANARAKEŚVARA : A Linga in Vārāṇasī (L. quoted by K. T p. 113).

ANARGHAVALI : It may be identical with the present Jānjgir tahsil of the Bilāspur district. (E. I. XXIII Pt 1 Jan. 1935). p. 3, Penḍrā-bandh Plates of Pratāpamalla).

ĀNARTA : It finds its mention in the *Mahābhārata* (II 26.4) as a country conquered by Arjuna. Firstly, it is Gujrat and part of Malava. It received its name from an anonymous ancestor Ānarta, son of Śaṅyātī (M 12. 22). Its chief city was either Kuśasthali or Dvārīkā (Bh. I. 11.1, X. 71 21) In the Junāgarh rock-edict of Rudradāman the two ancient divisions of Kathiawad viz Ānarta and Surāstra are mentioned. Ānarta corresponds to the Halar division of Kathiawad (E. S. A. I. p. 153). Secondly northern Gujrat; its capital was Ānartapura (Śā. Nagara Kh. ch. 65, Bhāg. I. 14.25 X. 53 46). See Ānartapura. It was afterwards called Ānandapura. (See Copper-plate Inscriptions of Ālinā of A. D. 649 and 651), the modern Vadanagara in northern Gujrat, 70 miles south east of Siddhapura (St. Martin as cited in McCrindle's *Ptolemy*, Bom. Gaz. Vol. I, Pt. I, p. 6 note 2).

ĀNARTAKA : Originally it means warriors. It seems to refer to the North Gujrat. (Mbh. viii 80.17).

ĀNARTAPURA : Also known as Ānandapura (See Copper-plate inscriptions of Ālinā of A.D. 649 and 851). It is the modern Vadanagara in northern Gujrat, 70 miles south-east of Siddhapura. (St. Martin as cited in McCrindle's *Ptolemy*). See Ānandapura. There is still a place called Ānandapura, 59 miles north-west of Vallabhi. It was visited by Hiuen Tsiang. (JAK p. 84) Ānartapura or Vadanagara is

also called Nagara, which is the original home of Nāgara Brahmins of Gujrat.

Kumārāpāla surrounded it with walls (*L. I. Vol. I. p. 295*). Svāmi Bhadrabāhu, the author of *Kalpasūtra*, who composed it in A. D. 411, flourished in the court of Dhruvasena II, king of Gujrat who had his capital there. (Vide Dr. Stevenson's *Kalpasūtra* preface).

In the Jain works it is stated that it was a centre of trade, and the citizens of this place visited the river Sarasvatī and celebrated a feast there (*Brh. Bhā. I 3150*). It was also a centre of Jain monks who are said to have travelled from here to Mathurā. (*Nr. Cū. pp. 5. 434*).

ANĀSAKA : A Tirtha mentioned in the *Varāha Purāṇa* (215-89).

ANĀSTU : The village is situated at a distance of about 2 miles to the north-west of Kanjan, the head quarters of the Taluk of the same name in the Baroda district, where two copper-plate grants were found. (*Important Inscriptions from the Baroda State Vol I p. 16*).

ANASŪYĀLINGA : A linga north of Gopra-kva under Vārānasī (*L. quoted by K. T. p. 42*).

ANĀTHAPINDIKASSĀRĀMA : Same as Jetavana

ANAVATAPTA : A lake in the Himālaya region mentioned in the Buddhist works. It is stated therein that this lake is the source of four rivers, which flow in four cardinal directions and that the gods and the goddesses take their bath in this lake. Spence-Hardy and Walters disbelieve in its existence. But Takakusu thinks that it is identical with the Mānasa Sarovara. For details see Anotatta.

ANCANAYYNA : Same as Añjana Vana.

ANDHA : Same as Āndhra. It was considered as a non-aryan country but king Sampai is said to have opened it for the Jain monks. (*Brh. Bhā. I 3289, Nr. i. cū. 5. p. 438*). People of Andha were known for their cruel disposition (*Vya Bhā 7.126 p 24a*, also cf. *Mbh. IV. 119*) See Āndhra.

ANDHA : The river Andhā or cāndan—the Andomatis of Arrian. See Candrīvati. (*Devī Bhāgavata. Bk. 8. ch. 44*)

ANDHAKA : A Tirtha. Its visit and taking bath therein bring to the pilgrims the fruits of the Purusamedha sacrifice. (*Mbh. XIII. ch. 25, 32-33*). According to the Aṅga Kathā of the *Sutta Nipāta*, the place between Assaka and Alaka of Dakṣiṇāpātha, where flowed river Godāvarī was known as Andhaka. It is mentioned in the Apadāna also.

ANDHAKĀRA : A mountain in the Krauñca Mahādvipa. (*Mbh. VI. ch. 12 18*).

ANDHAKĀRAKA : A Janapada in the Krauñcadvipa. (*Mbh VI. ch. 18.22*).

ANDHAKAVINDA : A village in Magadha, three gāvuta from Rājagṛha which was connected with it by a cart-road (*Vin. I, 109*). Once Buddha dwelt here (*S. N. I. 154*). The river Sappinī, which rises in the Grdhakūta, mountain flows between it and Rājagṛha (*Vin. I. 109*).

ANDHANADA : A river according to the *Bhāgarata Purāṇa* (V 9.18) and *Devī Bhāgavata Purāṇa* (4VI 11 16 Andhaśonau mahānadau) and Dey (pp 7 and 47) says it is the river Cādana or Andhelā which falls into the Ganges near Bhagalpur District of Bihar Province. (*H. Dh. S. Vol. IV. p. 733*).

ANDHAPURA : According to the *Serīavāṇija Jātaka* this city stood on the bank of the river Telavāhā (*J I III*). This Jātaka contains a reference to a Serivaratta which Dr. Ray Chaudhury locates in the Gaṅgārājya of Mysore. The river Talavāhā has been identified with the Tungabhadra Kṛnā. Thus Andhapura occupies the area in the Andhra State Dr. Ray Chaudhury (*P. II. A. I. p. 64*), proposes its identification with Vijayawādā.

ANDHAVANA : It was a grove about two miles to the south of Śrāvastī. The Culla Rāhulovāda Sutta of the *Majjhima Nikāya* was preached to Rāhula by the Buddha in this Vana. (*S. N. IV 105-7*). It is said that the Elder Anuruddha fell ill while he was staying at this place. The monks related him the cause of this bodily sufferings. (*S. N. V. 302*). In the *Bhikṣuṇī Sutta* of the *Samyutta Nikāya*, we find many nuns resting here for meditation (*M. A. I. 338*). This Vana also finds mention in the *Therīgāthā* and *Jātakas*. It was the place,

where the eyes of Sorata Sthavita were taken out by thieves. The attackers became blind due to that sin. After this event the Vana was named Andhavana (*M. A. I.* 336). King Prasenajit is also said to have come in the grip of the thieves (*Sāratībhāprakāśinī* I. 131-32). This Andhavana may be identified with modern Puranā (*Bu Bhu* p. 245).

ANDHONĀ : A Tirtha on the bank of the river Narmadā (*P. I.* 18, 110-13).

ĀNDHRĀ . A river mentioned in the *Bhāgavata Purāṇa* (V. 19 sec. 17).

ĀNDHRA . It is the country between the Godāvari and the Kṛnā Dhanakataka (modern Bezwaḍa) was its capital. (*E I VI* p. 88) It is also called Amarāvati at the mouth of the Kṛnā Vengi (modern Peddavegi) five miles to the north of Eluru, according to Huen Tsiang, was its ancient capital. (*Dey* p. 7). The earliest Āndhra capital (Andhapura) was situated on the Telavāhā river, probably identical with Tel, or Telingiri both flowing near the confines of the Madras State and the Madhya Pradesh (*P II A I* p. 196 fn. 4). The *Maṇḍarāghava* (Act VII. 103) mentions that the Godāvari passes through the country of Andhra and its chief deity is Mahādeva Bhīmeśvara.

The *Śakti Saṅgama Tantra* (Book, III) seems to locate the Andhra country between Jagannātha and Bhramarāmbikā.

It is also called Āndhramandala or Āndhraviśaya. It is the country of the Telugu people (*J. A. I.* 1913, pp. 276-8). The Āndhras are mentioned in the *Altreyu Brāhmaṇa* (VII.18) and the *Satapatha Brāhmaṇa*. Āndhra is also mentioned in the *Mahābhārata* (II. 31.71, VI. 9.49, XII. 207.42 etc.) as a country of Southern India. This country was known to the Chinese as An-ta-lo was about 3000 li in circuit. (*H. G. J.* p. 141). The Tantrasāstra confines its boundary as follows : Jagannāthādūrddhva bhāgādaryāk śrī Bhramarātmakāt, tāvādāndhrābhūḍho deśah.

ĀNDHRAMANḌALA : Same as Āndhra.

ĀNDHRAPATHA : Same as Āndhra.

ĀNDHRAVIŚAYA : Same as Āndhra.

ĀNEKAKARṆA : The river Hlādinī flows

through this land (*M.* 121 53). Dr. D. C. Sircar reads Ustrakarna and Alberuni explains Uṣṭrakarnas as a people whose lips are turned like their ears. (*J. H. Q.* Vol. XXVII. No. 3. p. 236).

ANGA . The name Aṅga first appears in the *Ātharva Veda Saṃhitā* (V. 2). It was founded by the sixth king of the Titiksu family and fourteenth king of the Anu Family (*Vā* 99.28 and 33, *Vi IV.* 18.1-2; *M* 48 29 and 77. *Bh.* IX 23 5-6, *Br.* III 74, 37 and 87). In the Buddhist literature Anga is included in the 16 Mahājanapadas (*An.* 14, *Vin* in *S. B. E.* II. 146 note. Govinda Sutta in *Di* xix 30). According to the *Mahāparinibbāna Sutta*, Anga consisted of 80,000 villages. Āpana and Āsvapura were two significant commercial centres in the Anga country. (*J. N. V.* pp. 225-26). According to the *Harivamśa* (32.49) 'Mālūni' was the capital of Anga. After wards it was changed to Campā or Campāvati after the king Campā the great grandson of Romapāda. (*Mbh* XII. 5 134, *Hv.* XXXI 1699-1700). At one time the western country was at the junction of the Ganges and the Sarayū. It was once the kingdom of Romapāda of the Rāmāyana (I. 9 10) and Karna of the *Mahābhārata* (I. 135.28). The *Rāmāyana* (I. 23, 13-14) mentions that Madana, the god of Love was burnt to ashes by Mahādeva at this place and hence the country is called Anga, Madana being thenceforth called Ananga. Anga is also mentioned in the *Yoginī Tantra*. (2 22 119)

The *Śakti Saṅgama Tantra* (Book III) states that Anga extended from Vaidyanātha (Deoghar) up to Bhuvanesa in the Puri District of Orissa.

The present districts of Bhagalpur and Monghyr formed, according to the tradition, the kingdom of Aṅga. The two villages Campānagara and Campāpura near Bhagalpur are believed to have been the actual site of the ancient capital of Anga. But on the other hand epigraphic evidence seems to locate the city near the Lakshisarai in the western border of the Monghyr district situated on the confluence of the Ganges and the Campā (modern Cārdan). According to Sir George Birdwood

Āṅga included the district of Birbhum and Murshidabad. It also included the Santhal Parganas. It was annexed to Magadha by Bimbisāra in the sixth century B. C (Man. Bu. p. 166). The river Campā (modern Cāndan) flowed between Āṅga and Magadha (P II. 4.1., p. 75).

ĀṆGABHŪTA : A Tīrtha sacred to the manes. (M. 22.51). The performance of Śrāddha is recommended here.

ĀṆGADIYA : The capital city of the country of Karupatha. It was under the rule of Āṅgada, son of Lakṣmana of the Rāmāyana (VII 102 8-13).

ĀṆGALĪPA : A city in the western India mentioned in the Rāmāyana (IV. 42.14).

ĀṆGALOKA : It is a mountainous Janapada watered by seven streams and is inhabited by the Mlecchas (M. 121.44). Different editions of the *Mārkandeya Purāna* read different readings. (i. e. angalakikāh, Haravardhanah) But Pargitot rejecting both readings suggests to read Utsava sanketāh. The *Raghuvamśa* (IV. 78) places this hill-tribe in the north-east of Kāśmīra on the Himālayan mountain (Raghu ed. V. B. Vitar, notes p. 172).

Certain scholars have identified it with Agalassoi of Alexander's historians (McCrindle's *Alexander's invasion of India*, p. 285) (cf. Br. ch. 149). But according to the *I'āyū Purāna* (ch. 4) and the *Matya Pmāna* (ch. 121) it is the country through which the river Sitā (Jaxartes or Syr Daria) passes.

ĀṆGALOKYA : Same as Angaloka.

ĀṆGAMĀLAJA : A Janapada in India as mentioned in the *Mahābhārata* (VI. 9.50)

ĀṆGĀRA : A Janapada mentioned in the *Mahābhārata* (VI. 9.60). It is perhaps an ancient southern country (Br. Pt. II. 16.59)

ĀṆGĀRAJĀNGALA : A town mentioned by the Buddha as the eastern boundary of the Majjhima country (Vin. 1.5.13.12). Nāgasena, the preceptor of Menander was born here (Mīl) Cunningham has identified this town with Kaukjol a village situated in Santhal Parganas.

ĀṆGARASTŪPA : Fa-Hsien locates this stupa at a distance of 12 Yojanas to the west of Kuśi-

nārā. (Giles, *Travels of Fa-hsien* pp. 40-41). Hsien Tsiang locates it to the south-west of Kuśinārā (Watters, Vol. II. p. 25).

It is said that Maurya Ksatriyas of Pippalivana came to Kuśinārā after the relics of the body of the Buddha had been distributed. Only the ashes of his body fell on their part. Upon the ashes they constructed a tope, hence the Tope is so called (Br p. 74)

ĀṆGĀRAVĀHIKĀ : A sacred Tīrtha referred to in the *Matya Purāna*. 22, 35). There is a village called Āṅgāra and it has been identified with Mangroan or its neighbour Sangroan (J. J. Vol XXVI Pt VI April 1942 p. 245). But it appears to be a river, as the word is feminine one and the succeeding names are also of the river.

ĀṆGARĀYANKUPPAM : It is identified with the modern village Angarankuppam 6 miles to the north-east of Vaincupam (J. J. I. p. 933)

ĀṆGĀRAKĪŚVARA : The *Āṅga Purāna* (116 29) locates it in Gaya while the *Kṛṣṇa Purāna* (II 41.6) on the bank of the Narmadā. It is difficult to identify this place with the present resources.

ĀṆGĀRIŚA : The *Matya Purāna* (191 59) locates it on the Narmadā. Probably it is the same as Āṅgarāśvara in Malasata (AI p. 432).

ĀṆGĀRIŚVARA : One view locates it in Vāṇasī (L. quoted by K. T. p. 55 and 98) while another view locates it on the north-bank of the Narmadā (M. 190.9, P. I. 17.6) one mile from Nikorā.

ĀṆGIRAS : A sacred place on the bank of the river Narmadā (Kṛ. II. 41 31. 33, P. I. 18.50)

ĀṆGIRASĪŚA : A Tīrtha under Vāṇasī (L. quoted by K. T. p. 117).

ĀṆGUTTARĀPA : The part of the Āṅga country lying on the northern bank of the Ganges was known as Āṅguttarāpa. After his visit to Bhaddiya Lord Buddha reached Āṅguttarāpa (Vide Pt. Rāhul's Hindi translation p. 249). The Buddha preached his sermons in the town of Āpana in Āṅguttarāpa. Pt. Rāhul Sānskrityāyan states that Āṅguttarāpa lay to the north of of the Ganges and to the west of the Kośī (MN. Pt. Rāhul's Hindi translation, intro. p. 6). For

the etymology of the name See Paramatha Jolūkā (J. N. Vol II p. 437)

ANIMLISACETIYA · The name of the place, where is built a 55 feet high caitya called 'Animassacetya'. The place owes its name to the fact that in the second week of his attainment of Buddhahood under the Bodhi tree Lord Buddha going a little further to the east-north gazed with unwinking eyes at the tree with a feeling of gratitude (J. I 77).

ANITĀBHA · A river mentioned in the *R̥gveda* (V 53) The context helps us to locate it in Afghanistan

ANJALIKĀSĪRAMA · A sacred place Its visit is highly eulogised by the *Malālikāra* (XIII 25-92)

ANJANAGIRI · A mountain near Brahmagiri, (B 84 2) The *Bṛhat Samhitā* (XIV 5) says that that Āñjana is a mountain of the east. This mountain finds its mention in the *Rāmāyana* (IV 37 5, *Albb* II 18 15, *Mar* 48 11) The *Sāra-bhaṅga Jātaka* locates it in the Mahātavi or the great forest. According to the *Jāṭukā* (V. 415) it is one of the six peaks of the Himālayas from which rose the five great rivers and round which were the seven lakes. It is also mentioned in the Jain works *Āraṇyakaśāstrī* (p 516). According to the *Skanda Purāṇa* it was made of gold. Dev (p 8) identifies it with the Sulaiman range in the Punjab. Dr Agrawala holds that it is one of those chains of the mountains which run from Afghanistan to Baluchistan, i. e. the range of Sulaiman mountain and the source of a famous Salva (I P p. 41) Mr. Ratilal Mehta proposes its location in the Mahātavi or the great forest near Sāketa. (P. B I, p 369). Mr Chakladar identifies this forest with the Kālakavana of the Dharmasūtras and the Kalakāśama of the Buddhists (I. H Q. IV. pp. 93-4).

ANJANAVANA · Āñjanavana at Sāketa was a famous garden, Lord Buddha dwelt during the Buddhist-period in the deer-park of this grove. Kundaliya, a famous wanderer, had a talk on religious and philosophical topics with the Buddha during his stay there. (J. N I. 54; V. 73 ff.). There were preached the Sāketa Sutta (Ibid, 219) Sāketa Jātaka (J I 308) and the Jarāsutta. This grove was so called because it was thickly covered with Āñjana creepers that

bore collyrium-coloured flowers. Other scholars state that Āñjana was the name of a spreading tree (*Tibig.* A. I. 128)

ANJANAVATĪ · It is a village in Candur Taluk and is situated at a distance of 22 miles to the east of Amaraoti in Berar (E. I. XXXIII. Pt. I. Jan. 1935 p. 8.).

ANJANERĪ · A village in the head quarters Taluk of the Nasik district, where grants of Prithvicandra Bhogaśakti were found. (E. I. XXV. Pt. V Jan 1940. p. 225).

ANJASI · A river mentioned in the *R̥gveda* (I. 104 4)

ANKOLA · A sacred place to the south of the river Narmadā It is highly praised in the *Matya Purāṇa*. (191, 118-122). Most probably it is the modern town of Ankleshvara in Broach-district Cunningham (*A G I* p. 322 identifies Akrūreśvara with Arikalesvara on the left bank of the river Narmadā It is also called Ankottaka.

Mr. S G Kantawala observes 'One mile from Lādavā, there is a place called Nikorā on the northern Bank. Here is ore Ankola Tirtha. (K T p 438) which may be identified with this sacred place (*Purāṇa, half yearly Bulletin* Vol. V. No. 1 Jan. 1963 p. 137)

(1) ANKOTAKA CATURASŪTĪ · Some as Ankottaka It is so called as it consists of 84 Villages. (Sucar, p 108)

(2) ANKOTTAKA · A locality mentioned in the copper-plate inscription (812-13 A. D.) of the Rāstrakūṭa Chief Kakka II (*I A.* Vol. XII. pp. 156 ff. It is identical with modern Akota, a suburb of Baroda, ancient Vadapadraka. (Sircar, p 108)

ANKUṢĪŚVARA · A Linga on the bank of the Narmadā (M 194.1)

ANNADEVA VARAM · This village was founded particularly for the Brāhmanas. It is said to have been situated at Vṣara-nāṇdu at the confluence of the Pinnaśani and the Gautami Gaṅgā (another name of the Godāvari) (E. L. XXVI Pt. Jan. 1941)

ANNAKŪTA · A sacred Tīrtha under Marhara. (Var. 164.10 and 22.23). The mount Govardhana was called Annakūṭa.

ANNAM : It lay in the present Hind China. In the Buddhist period Indian merchants had trade connection with this place. Certain scholars think that the inhabitants of the Campānagari had founded a Hindu Kingdom there which was named by them as Campā. (*Bu. Bhu.* p. 354).

ANNĀVARAM : It is a small town two miles away from Annāvaram station which is 70 miles away from Waltair, Madras, Southern Railway on the bank of the Pampā river. It is near Tunt in the east Godavari district. The main Tirtha of the place is the river Pampā (*K. T.* p. 335).

Here in an excavation, the Rajah-mundry Museum plates of the Telugu Cola Annadeva were discovered (*E. I.* XXVI Pt. I. Jan. 1941).

ANOMA : A mountain near the Himālayas (*Ap.* II. 345).

ANOMĀ . It is the Chinese Ho-nau-mo-chiang. This river was 30 leagues to the east of Kapilavastu. It was eight Usabhas in breadth and Kanthaka crossed it in one leap. According to the *Lalitā Vistara*, the river was only six yojanas from the city which is also corroborated by General Cunningham. (1 G. I. 485 ff) On its bank was the mango grove of Anupriyā (J. I. 64, S.N. A. 382). The kingdom of the Sakyan, Collians and the Mallas lay between it and Kapilavastu (*Bu. A.* 5). It was crossed by the Buddha when he left his father's palace now called Chandauli on the eastern bank of the river, whence Chandaka returned with Buddha's horse Kantaka to Kapilavastu (*Bu. Car. Canto V*). But Carleyle identifies this river Anomā with the Kudavā nadi in the Basti district of Oudh (*A. J. R.* Vol XIII p. 224, and *Fuhrer's M.I.*). Carleyle identifies the stūpa of Chandaka's return with Mahāthāna Dīha, 4 miles to the north-east of Tamesvar or Maneya and cut. Hair Stūpa with the Sirasaraio mound on the east bank of the Anomā river in Gorakhpur district (*A. J. R.* XXII p. 1115). Bhidarum identifies the river with the present Majhanan river flowing through Deoria.

Thomas on the other hand suggests that Anomā as a river did not really exist. There was possibly an actual locality to the east of Kapilavastu. Traditionally it was associated with Gautama's flight. It was probably near

Anupriya of the Malla country, and the name given to it such as Snoma, Anomiya, Anumaiyya were corruptions of Anupriyā in the popular dialect of the neighbourhood. (*D. P. P. N.* Vol. I. p. 103). In this connection it may be of note that the Mahāvastu does not mention a river, it only mentions a town, Anomiya 12 leagues from Kapilavastu.

ANOMA . It was the birth-place of Vessabhu (See Anopam).

ANOMA A pleasure grove in Khema where Tissa Buddha was born (*BU. A.* 108).

ANOMA A township in the time of Sumana Buddha. It was the residence of Anupama who offered a meal of milk-rice to the Buddha (*Bu. A.* 125).

ANOMA A city in the park of which Arthadassi-Buddha preached his first sermon (*Bu. XV* 18).

ANOMA . The birthplace of Piyadasi Buddha and the capital of king Sudinna (*C. J. I.* 39). According to the *Buddhavaṃsa* (XIV 15) it was called Sudhannya.

ANOMĀRĀMA . A pleasure in Anupama, Arthadasi Buddha is said to have died there. (*Bu. XV.* 26).

ANOPAMA . Birth place of Vessabhu Buddha and the capital of his father king Supatita (*Dr. II.* 7). But the *Buddhavaṃsa* (XXII. 18) reads it as Anoma. *The Buddhavaṃsa commentary* (205), calls it Anupama.

ANOTATTA . It is one of the seven lakes of Himavān, the others being Kannamunda, Rathakāra, Chaddanta, Kunāla, Mandākinī and Sihappapāta. It is surrounded by five mountain peaks, namely Sudassanakūta, Citrakūta, Kālakuṭa, Gandhamādana and Kailāsa. According to Shui-ching-chu this lake was on the top of the Himālaya. Four rivers issued from this lake : the Gangā to the east, the Sindhu to the south the Vaku (Oxus) to the west and the Sitā (Tarim) to the north (*Northern India* according to Shui-ching-chu. p. 14). The lake is 150 leagues long, 50 leagues wide and 50 leagues deep. The water of the lake is always cool and hence the name. Buddha is said to have frequented Anotatta for his ablutions and spent the hot part of the day on its bank. (Matanga paṇḍita *Jātaka*, J IV. 389). Huen Tsiang writes Anotatta as A-nu-ta

(Watters, Vol. I. p. 30). Some identify it with the famous Mānasa lake and others with the Rāvāna Hrada or Gaṅgā (Dey p. 8) Spence Hardy isiders it as an imaginary lake (L. T. B. p. 129). But the recent explorers in the mid-Asia tend to locate it in the vast tract of water near the water-divide of the Karakoram pass where the head waters of Yarkanda (Sita) and the Shyok tributary of the Indus approach (See J. C. Vidyalankara, *Proceedings of the VI Oriental Conference* 1930 p. 109.10)

ANŚUDHANA : A village on the bank of the Ganges (Rām II. 71.9)

ANTACARA : An ancient Indian Janapada mentioned in the *Muhābhārata* (VI Ch. 9.68)

ANTAHŚILĀ : A river which issues from the Vindhyan mountain (*Alb.* VI. 1.30, *Vā* 45.103, *Rām* p. 45.103) It has not been identified as yet

ANTAKEŚVARA : A Linga under Vāiānāsī (L. quoted by K. I p. 75)

ANTARAṆJĪ (ANTARAṆJĪYĀ) : A city mentioned in the *Thānānga* (7. 587, also *AV.* Cū p. 424) In the *Kalpasūtra* (8 p. 231) it is mentioned as the Sāhā of the Jain Śramanas. It may be identified with Atrāṇjī Khēra situated on the right bank of the Kālīnadi, 4 miles to the south of Karāsāna and 8 miles to the north of Ltaḥ (J. G. I. p. 418 f)

ANTARGIRI : It is identified with the Rājmahāl hills in the district of Santhal parganas in the province of Bengal. (*Al.* ch. 113 V. 44, *Pargiter's Māhākandya Purāna* pp. 325 note). The Antargiriya may be identified with the people living in that area. But at an other place in the *Mahābhārata* (II ch. 27.13) we find its mention to the north of Prāṅjyotīśapura which can be located in Assam. Dr. Agrawala had identified it with the Mahāhumavanta of the Pāli Text and the heart of the Himālayān system.

ANTARNARMADĀ : A tract of land between the Māhī and the Narmadā (*Lāṭa : its historical and cultural significance*, *Journal of the Gujrat Res. Soc.* Vol. XXII No. 488 Oct., 1960 p. 329).

ANTARVEDA : Same as Antarvedi.

ANTARVEDĪ : Antarvedi is the country situated between the rivers Gaṅgā and Yamunā and

between Prayāga and Haridvāra. According to the *Bhāviya Purāṇa* (Pt. III Ch. 2) and the Hemakosa it is located between the Doab of these rivers. (*Ē.* I p. 197). The country Antarvedi according to the *Kāyāmīmāṃsā* (Ch. 17) of Rājasekhara, was bounded by the Gaṅgā in the north, by the Yamunā in the south, by Vināśana i. e. Kurukṣetra (*Trikāṇḍaśeṭa* III 14) in the west and by Prayāga in the east Mahodaya or Kannauj was its chief city. According to the Indore copper-plate inscription of Skanda Gupta (466 A.D.), a lamp was maintained in a temple of the Sun at Indrapura out of an endowment made by a Brahmin named Deva Viśnu, (C. I. I. Vol III) *The Rājataranginī* (V.132) mentions the name in relation to the Kāśmīrian king Lalitāditya Muktāpida.

It is a holy place where Indra was released from the sin of Brahmahatyā caused by his killing of Vṛtra. (*SK.* II. 7, J. 274-75)

ANTAVĀSĀ : An ancient country mentioned in the *Muhābhārata* (II ch. 51.17)

ANTIKĀ : Most probably it is identical with the present Amti in the Padra Taluk of the Baroda district (*Important Inscriptions from the Baroda State*. Vol. I. p. 20).

ANŪKEŚVARA : A Linga in Vārānāsī (N. Pt. II 49. 6-9)

ANTOMANDALĀ : It was one of the three Mandalas of the Jambū Dvīpa, the other two being Mahāmāndala and Majjhimamāndala (*J. V.* Vol. I pp. 239-242). It was also known as Antana Mandala. According to the Samanta Pāsādikā Antomāndala extended 300 yojanas.

ANŪLA : A stream in Kāśmīra used for irrigation by Suyya, the engineer of the Kāśmīrian king Avantivarman (A. D. 855/6-83) as mentioned in the *Rājataranginī* (V. 112).

ANŪMAKUṆḌAPURA : Warrangal, the ancient capital of Telīngana (Rudradeva Inscriptions in *J.A.S.B.* 1838, p. 903). But see Professor Wilson's Mackenzie's Collections p. 76). The town was also called Anūma Kunda Pattana (*J.A.S.B.* 1838 p. 903). The Kākatyaṣa reigned here from A. D. 1110 to 1323). According to Cunningham, Warrangal is the Korunkola of Ptolemy's *Geography*. Another name of Warrangal, according to the same authority, is Akṣalingara, which

in the opinion of Mr. Cousens is the same as Yeksilangara. (*List of the Antiquarian remains in the Nizam's Territories*, See Dey, p. 8).

ANŪPA : An ancient Janapada mentioned in the *Mahābhārata* (II ch. 51-24) and the *Hastināpura* (5. 33, 112-114). It also finds its mention in the *Raghuram* (VI.42) of Kālidāsa, according to which, it was situated on the bank of the Narmadā with the city of Māhismatī as its capital (modern Chulī Mahevar, at a distance of 64 miles from Indore (Madhya Pradesh). Dr. D. C. Sircar identifies Māhismatī with modern Māndhātā in the Narmar district, M. P. (Sircar p. 35).

It was also known as Anūpanivṛta (*Lukri's List* No. 965). The Anūpas occupied the area near Surāstra and Ānarta. It was once under the sway of the son of queen Gautamī Bālāsati (Nasik Cave Inscriptions and the Junāgadh Rock Inscriptions of Rudrādāman, and also *Ind. Stu.* Pt. I, pp. 53-54).

ANŪPAMA : A city where Vessabhū Buddha was born (*Bu.* I. 205, 206). The *Buddhavarana* (XXII V. 18) however gives the name of the city as Anomī.

ANŪPAMĀ : A city wherein Anupmārāma Anhadasi Buddha died (*Bu.* I. 181).

ANUPAMA : A Brahmin village in the time of Anomadassi Buddha. (*Bu.* I. 142).

ANUPAVRTTA : An ancient Janapada mentioned in the *Mahābhārata* (VI. ch. 9.48).

ANŪPIYĀ : A township in the Malla country to the east of Kapilavastu and 30 leagues from Rājagṛha. During his stay at Anūpiyā, the Buddha preached the *Sukkhavihāri Jātaka* (J. I. 140), in the mango-grove called Anūpiyā Ambavana. Anūpiyā was the birth place of Dabba Mallaputta (*Thag.* I. I. 41). The name is sometimes spelt as Anopiya or Anūpiya.

ANUṢNĀ : The name of a river mentioned in the *Mahābhārata*. (VI. ch. 9.24)

ANŪTA : Sea Anotatta.

ANYATAJIPĀKSA : The name of a lotus-like in Kurukṣetra (*Jat. Bu.* XI. 5.1.4), where King Purūravasa was re-united with his beloved Urvasī after a long period of separation.

AORNOS : Cunningham identifies it with

Ranigat which is 16 miles to the north-west of west of Chind in the Peshawar district of the Punjab. (A. G. I. p. 58). Captain James Abbot, on the other hand, identifies it with Shakkote on the mount Mahaban, which is situated on the western bank of the Indus. Modern researches have proved the correctness of Abbot's identification (*E. H. J.* p. 68). It is perhaps a corruption of Varana of Pāṇini. There is still a town called Barana on the western bank of Indus opposite to Attock. (*Ind. Ant.* I, 22)

APADIKĀ : A river on the bank of which a monastery was erected by Vasabha Thera in the memory of the Buddha (*Thag.* I. I. 258, *Ap.* II 437). It is also known as Aparikā.

ĀPAGĀ : (i) one of the seven (or nine) holy rivers in Kurukṣetra (*Mbh.* III ch. 83-68, I. 34-7, P. I. 36.1-6). It is obviously the Āpavā of the *Rgveda* (III. 23.4). According to the *Āśvamedha* (36.1-1) it is one Kṛśa to the east of the village Mānuva. It has disappeared long ago. In its dry bed a tank had been dug up and has been given the name of Āpagayā Cunningham (*J. G. I.* p. 185) identifies it with the Ayak, a small stream rising in Januna hills to the north-east of Sialkot and to the west of the Rāvi in the Punjab.

(ii) Another Āpagā has been mentioned in the *Karni Parva* of the *Mahābhārata* (VIII. 44.10), which flows below Sākala, the capital of Madra.

APAKARĀ : This name occurs along with the Sindhu in the *Aśvamedh* (VI. 32) to explain the forms Apakaraka and Āpakara denoting its products. It may be identified with Bhakkhar on the Indus in Mianwali district (*J. P.* p. 52).

ĀPANA : A town situated in Angutarāpa according to the *Vṃśayapitaka* (I. 245 ff) and in Anga according to the *Samyutta Nikāya* (V. pp. 225-26). The Buddha is stated to have stayed there with Sāriputta.

APĀPA : A city where Mahāvīra travelled from Cāmanī and proceeded to Janibhigāma, where he attained Kaivalyahood on the bank of the river Ujjuvāyī. According to the *Vṃśa-*

tirtha-kalpa (p. 44). Majjhima-pāṇā was called Apāvāpuri but since Mahāvira died here, it was changed into Pāvāpuri. It is identified with the present Pāvāpuri seven miles to the east of Bihartown in Bihar. It is also known as Pāpa and Apāpapurī (*Saṃdākalpadīpam*).

APĀPAPURI : Same as Apāpa

APARAGAYĀ : It was located near Gayā. Sudarśana invited the Buddha at this place. *Mū* III pp. 324-325; Dr. B. C. Law 'A Study of the Mahābhārata' pp. 156-157.

APARAGOYĀNA According to the Buddhist tradition the earth is composed of four Mahā-dvīpas, one of which is Aparagoyāna. These four dvīpas are situated around the mount Sumeru. Aparagoyāna being situated to the west of that mount. People of this place have no dwellings but sleep on the ground (*Thag* I 187.8). Dr. Rav Chaudhury identifies Aparagoyāna with the present western Turkistan S. I. A. p. 75). It is known in Sanskrit as Aparagodāna, Aparagodhāna or Aparagodana. Hsuen Tsang calls it 'Ni-u-hu-o'. The area extends over 7000 yojanas and is known in the *Mahāvastu* (Vol. II p. 159, 378) as Aparagodānka or Aparagodāniya, in the *Lalitā Vistara* (p. 29) as Aparagodāniya and in the Tibetan *Dulva* as Aparagaudani (I. B. p. 84).

King Māndhātā is said to have conquered Aparagoyāna just after his conquest over Jambūdvīpa (II p. 215). Some of the inhabitants came with Māndhātā from Aparagoyāna to Jambūdvīpa and settled there. The country then colonised was called Aparānta (SI. II 482 M. A. I. 484).

APARAMĀLAVĀ : According to the Jayamangalī commentary on the *Kāmasūtra* it was situated to the east of the Lāṭa country. It is identified with western Mālava.

APARA-MLEKṢA : An ancient Indian Janapada (*Mbh.* VI. ch. 9.65).

APARANANDĀ : According to the *Mahābhārata* it is near Hemakūta (I. 214. 6-7; III. 110-11; XIII. 165-28). Dey (p. 9) identifies it with Alakanandā.

APARĀNTA (KĀ :) According to the Bhuvana koṣa section of the Purāṇas it was one of the five divisions of India. It is mentioned in

connection with the countries of western India (*Mār.* ch. 58). Aparānta is mentioned in the *Mahāvastu* as one of the countries to which a missionary was sent after the third Buddhist council. (*Mhv.* ch. XII 1. 4, 34 and 35). Aparānta is mentioned in several inscriptions (*J. I.* Vol. VIII. 60). It is placed by Varāhanadhira in the western division of India along with Sindhu, Sauvira and Pañcanada (*C. A. I.* pp. 102-03).

In ancient literature Aparānta formed one of the parts of the Asinaka country. Bhattacharyya, the commentator of the *Kautilya Arthashastra* (Kosadhyaṅga, Book II) identifies it with Konkana. It is the Ariake of Ptolemy. According to him it extended southward from the Narmadā. In the *Raghuvarṇa* (IV. 53) it is said to be to the south of the river Murala. As mentioned in the *Periplus of the Erythraean Sea*, Ariake extended south-wards from the gulf of Cambay to the south of Ābhira. (Dey p. 9).

Dr. R. G. Bhandarkar for the first time identified Aparānta with the western coast. He observes "Aparānta must be the western coast below the Sahyādri, for Kālidāsa mentions (*Raghu* IV 52-53, 58) that Raghu having crossed the Sahya to conquer that country by means of his immense army made the sea to appear, as if it touched the Sahya mountain" (Transaction of the Second Session of the International Congress of the Orientalists held in September 1874 ed. by R. K. Douglas, London, 1876 p. 313).

Dr. Bhagwan Lal Indraji following him says 'It corresponds with modern Konkana, the district extending from Gokarna in the Karwar Collectorate to the Daman Gaṅgā, the frontier river of Gujarat or perhaps even further north to the Tapti (*J. I.* VII. 259). He quotes in support of his statement a passage from the commentary to the *Kāmasūtra* and a passage in the *Mahābhārata* where it is asserted that Arjuna visited all the Tirthas in Aparānta upto Prabhāsa in Kāthiawad (see G. Buhler's note in *I. A.* Vol. VII p. 263).

According to Cunningham the country known as Aparāntika or "West Land" was actually in the west of India and that it did

not extend geographically to the south of the the river Narmadā. Politically Sopara and other places to the south of that river may have been included" (*A. G. I.* pp. 102-103.)

Dr. J. Fleet identifies Aparānta with the Koṅkana and also with Northern Gujrat, Kathiawar, Cutch and Sindh. (*JRAS* 1910 p. 417).

Most probably Aparānta is the central portion of Bombay Province.

APARAPARVATA : A mountain which was crossed by Bharata while he was on his way to Ayodhyā from Kekaya (*Ram.* II 71.3).

APARASEKA : An ancient Indian Janapada in the central India (*Mbb* II 31 9)

APARAVALLAVA : An ancient Indian Janapada (*Mbb* VI ch 9.62).

APARAVIDEHA : Same as Rangpur or Dinajpur (*L. V.* p 52. note.)

APATHA : A locality somewhere in Himālaya, mentioned in the Purānas (Cf. *Vā Ch* III. Sec.X). According to Pargter the reading 'Apatha' in Purānas is erroneous. *Mār* trans p 346).

ĀPAVA - VASISṬHA - ĀSRAMA - According to the *Yogarāṣṭra Rāmāyana* (I) it was located near the Himālayas. King Kārtavīrya had burnt the hermitage of the sage Āpava Vasistha, so he was cursed by him.

ĀPAYĀ : A river, probably the tributary of the Sarasvatī. It flowed between it and the Dradvatī (*Rg.* III. 34.4) Ludwig (*Rg. Trn.* 3.200) identifies it with Āpagā as the name for the Ganges but Zimmer places it near Sarasvatī. It was according to him a smaller tributary which flows past Thanesar or the modern Indramatī farther west (*Altindisches Leben* 18) while Pischel (*V's* 2 218) assigns it to Kuruksetra of which the Āpayā is mentioned as a famous river in the *Muhābbārata* (III. 83.68). Thomas suggests that it is the same as Aughavatī (*JRAS*. Vol. XV p. 362. n. 5).

APHASAD : Apsad or Apsad or Jafarpur was situated near the right side of the river Sakarī, about 15 miles towards the north-east of Nawada in the Gaya District (*C. I. I.* Vol. III). It finds its mention in the Apsad or Aphasapda inscriptions of Āditya Sena. (*H. G. I.* p. 209).

APL. TE. KA. I.A. NA : Vide Aviddhakarna.

APSARAS - KUNDA : A holy pond under Mathurā, and Govardhana. (*Var.* 164. 19).

APSAREŚA : A holy Tīrtha on the Narmadā (*M.* 194.16 P. I 21.16, *Kū* II 42.24). It may be associated with Alikēśvara Temple or the area round about Bisoda (vide. *K. T.* p 438) (See *Purāna Bulletin* Vol. V. No 1. Jan. 1963, Vārānasi p. 138).

APSAROYUGA - SAṄGAMA : A Tīrtha on the Godāvarī (*Br.* 147 1).

ĀPTANETRA - VANA : Identified with the ruins of Ikauna in the Bahraich district in Audha (Führer's *M.* 11). It was visited by Hsien Tsiang

ARAGIYASORAPURAM : it is a sub-division of Rājārājavalanādu It is also a city in Poyirkūram. (*S. I. I* II. pp 449, 492)

ARAIL : this ancient village is situated at the right side of the river Yamuna, where it joins into the Gangā (*-IG.* p 221)

ARAIŚŪR : It is the name of a village on the banks of the Pennar river (*S II* III, 448).

ARAKĀTAPURA : It may be identified with modern Arcot According to the Ilāthugumphā inscription, it was conquered by Śhāravala (*G. E. B* pp. 61-62)

ARAKKHURI : A city situated on the border of Campā (*Ar. Nir.* 1297, also see *Nāḍū* II. p. 229).

ĀRĀMA : A prosperous city in Orissa adorned with palatial buildings, temples, gardens, tank, etc. It was near Sonpur. It was here that the royal camps were pitched. (*E. I.* XXIII Pt. VII).

ĀRĀMANAGARA : It is identified with modern, Arrah in Shahabad District of Bihar. Dr. Hoey, however, supposes that the ancient name of Arrah was Arāda; and Arāda Kālāma the teacher of the Buddha was a native of this place (*JASB* Vol LXIX p. 77) But see *A. S. R.* (Vol. III. p. 70).

ĀRĀMIKĀGĀMA : A village near Rajagṛha, which was also called Pilindagāma. It was the residence of 500 park-keepers, who were given by Bimbisāra to the Elder Pilinda vaccha, (*Vim.* I 207-8; III. 249).

ĀRANAGHĀTĀ : A village standing at a distance of six miles north of Rānaghāt in the district of Nadia. It contains the temple of Jugal Kishore situated on the bank of the river Curni which flows nearby (For further details, vide *N. P. J.* p. 2).

ARĀNJARĀ . The Indriya Jātaka refers to the seven Janapadas one of which was Arānjarā (*J. Vol. III*, p. 463)

ARĀNJARAGIRI : It is mentioned in the *Attavasthu* (III, 163, V 134; VI 493.) The Indriya Jātaka locates it in the Majjhimadesa. According to the Vessantara Jātaka it lay at 5 yojanas from the Kontimārā river and at 15 yojanas from Durni Vittha (*J. VI*, 514). It may have been the eastern extension of the Vindhya range (*P. B. I* p. 371) See Kontimārā.

ARANTUKA . A sacred Tīrtha on the bank of the river Sarasvatī This holy place is referred to in the *Mahābhārata* (IX ch. 53 24)

ARANYA . The nine sacred Aranyas or forests are, Saundhaya, Dandakāranya, Naimiṣa, Kurujangala, Upalāvṛta, Utpalāranya a Jamubhūmārga, Puskara and Himālaya (*Devī* ch. 74)

ĀRANYAKA . It was a kingdom on the south of Ujjain and Vidarbha (*MRII* II. ch 31). It is called Āranya in the *Devī Purāna* (ch. 46). It is the Ariaka of the Periplus. According to Da Cunha Ariaka (Ārya Ksetra) comprised a great part of Aurangabad and southern Konkana. its capital was Tagara (Modern Daulatabad *II C. B* p 127).

ARASIL . It is the name of a river, and is also known as Arsil of Arasileiyāru (*S. I. I* II p. 52).

ĀRATTA : From the *Mahābhārata* (VIII ch.45) it appears that Ārattra was the country where the five rivers of the Punjab met. So we may identify the districts of Dera Ghazi Khan and Dera Ismail Khan with Ārattra. The *Baudhāyana Dharma Sūtra* (5th Century B. C.) discouraged travels in the land of the Āratras. Horses of Ārattra have been noted in *Kautilya's Artha Śāstra* (Part II. ch. 30). for their fine breed. Its Sanskritised form is Arasṭra (Also See *H. Db.* Vol III. p. 149).

ARAVACCHĀ : This river flowed between

the city of Kukkutavati and the river Candrabhāgā. So it may have been somewhere between the present Afghanistan and the Cinab river. Mahākappina had once started from Kukkutavati to pay his homage to the Buddha at Srāvastī and on his way he had to cross the Aravacchā Nilavāhanā and the Candrabhāgā rivers. (*Bu Bhu.* p 152). The river was one league deep and two leagues wide. (*Db. A. II.* 119-20).

ARĀVALĪ : The Arāvalī range runs across Rajaputana in the west-easterly direction and it divides the country into the western sandy desert and eastern fertile lands. It is closely connected with the Vindhyan system by the rocky ridge of Southern Rajaputana and Cental India. This range can be traced from Delhi to Jaipur. Its highest peak attains the height of 4,315' (For details vide *I. G. I* pp. 214-215).

ARAVINDA . A hill in Gayā. (*Vām.* 109.15). The *Nārādīya-Purāna* (Pt. II. 47.83) calls it Aravindavara

ARBUDA . It is the present Abu mountain stretching 17 miles away from Abu road station in the Ahmedabad-Delhi line of the Western Railway It is 14 miles in length and two to four miles in breadth.

This mountain stretches in the Sirōhi state of Rajaputana and is identified by Megasthenes and Arrian with Capitalia which is 6500 feet in height. This hill is detached from the Aravali range and is the highest summit in it (*I. I* p. 147)

There is also a lake on the mount Abu.

This is the Abbaya of the Jains where a feast was celebrated (*Bṛk Bhā I.* 3150). It is one of the sacred hills of the Jains, the other four being Sagrūdhaya Śānnet, Śikhara, Girnar and Candragiri. (Dey p. 10). Two inscriptions of Samasinha have been found, at this place engraved on the walls of the temple dedicated to Nemi. This temple was built in Samvat 1287 by Vastupāla Tejapāla nātha. The mountain contains also the image of Rvabha, which was installed in a temple in 1088 by Vimala Saha (*K. T. I.* 544). There was once the hermitage of sage Vasiṣṭha (*Mbh.* III. 82.55 P. Ādi. 24. 3-4) and the

famous shrine of the goddess Ambā Bhavānī at the mount Ābu. This mountain was formerly called Nandi Vardhana, but being the residence of the serpent Arbuda it came to be called, later on, after its own name. There flows a small river called Mandākinī near this mountain. There are several sacred places such as Acales' vara Vāsīsthāśrama and Śrīmātā.

There has been built a temple of Śrīvāna by Kumārapāla, a king of the Cālukya dynasty on the top of the mount Ābu. The river Śābhramatī has its source in this mountain (P. ch. 136). It is identified with Ptolemy's Apokopa (p. 76). There was a fire-pit on the mountain from which, according to the popular tradition, arose a warrior Paramāra, who became the founder of the Paramāra dynasty of Malwa (Vide *E. I.* Vol. IX, p. 10, Vikrama Samvat 1099 and *E. I.* Vol. XIX, appendix p. 22, No. 133 Samvat 1116). According to Rājasekhara, the part of the country surrounding this Mount is also called Arbudā, because, he mentions Ārbuda both as a mountain and as a Janapada (*Ār.* pt. 9, 94).

ARBUDAKṢETRA The region at the peak and round about Mount Ābu (*Sk.* VIII ch. 111).

ARBUDASARASVATĪ A river sacred to the mines. (*M.* 22, 38). Also vide Pargiter's note on this (*Mār. Trans.* p. 288).

ARBUKA A country which was conquered by Śihadevī, one of the Pāndavas (*Albb.* II, ch. 31.14).

ĀRČIKAPARVATA : A mountain where Cyavana and his consort Sukanyā lived. (*Albb.* III, ch. 125.16).

ARDHACĀNDRA : A holy Tirtha in Mathurā (*Vur.* 169.3).

ARDHAGANGA : Same as the Kāverī.

ARDHAKŪLA : A Tirtha founded by the sage Darbhīn near Sarasvatīyārūnā sangama (*Albb.* III, 83, 153-57).

ARGHYA TIRTHA : A sacred Tirtha mentioned in the *Garuda Purāṇa* (I, 81.7).

ARIKA : See Aparānta.

ARIJADDANA . In Pāli chronicles it is a city of Pagan in Burma. According to some authorities quoted by Minayeff, the city was full of learned women (R. S. B. p. 70). A list of twenty-three teachers is given in the Gandhāvamsa (p. 67) who are said to have written their works in Ariyaddana. From this context it appears that Ariyaddana was also known as Pukkāma. It was also the birth place of the Ilera Chaputa (*Sid.* 1247).

ARIMANDA . A city in which Buddha was born as the Kṣatriya Vīratāvi in the time of Buddha Phussa (*Bu.* V, 194).

ARIMARDA . An inscription of Hyderabad Archaeological Series (No. 4) of the reign of Kakatyā Ganapatideva gives a list of the kings mostly of Northern India, in which mention is also made of a lord of Arimarda conjoined with the king of Hūna and Magadha. The identity and location of the country is uncertain but Arimudā and Arimarda were almost of common meaning.

ARISTA . A mountain in Lankā (*Rām.* V, 56, 26-37).

ARISTAKUNDA . A sacred pond under Mathurā, where Demon Arista was killed by Kṛṣṇa (*I.* 164-30).

ARISTAPURA . The Sanskritised form of Arithaputa mentioned in the *Jātuka* (IV, 401). It was the capital of Śivi Kingdom (*ibid.*). It lay on the road from Mithilā to Pāncjāla. According to a rule in the *Arīśādhyaī* 'arista ganda pūrve ca' it is suggested that Arista-pura was situated outside the eastern part of India in a reign which was more or less, fully Aryanised before that work. But the problem remains unsolved as yet. Perhaps it is the same as Aristobothra of Ptolemy to the north of the Punjab (*Deg.* p. 11). Dr. Raychaudhuri following Vogler has identified it with Patahjalī's Sivapura and has recognised it in Shorkota (Western Punjab) in Jhanga between the Jhelum and Chenab. (Raychaudhuri, *P. H. A. I.* p. 170). For further details vide *Indological Studies* (I, 24 ff.).

ARISTHALA : Also known as Kuśasthala. See Pāṇi-Prastha.

ARISTOTSĀDANA : A locality where the wife of the Kāśmīran King Bāladitya (3641 2. Laukika date of accession) of the Gonardīya dynasty built the shrine of Śiva Bimbeśvara as mentioned in the *Rājātaraṅgi* (III 482). It is identified with the present village of Ratasan situated in the Manchahom Pargana. 74° 38' long. 34° 4' lat

ARIYA A country and people in South India. Pāṇinīyāna is one of its divisions. It was once ruled by King Viradeva who led an expedition against Jayabāhu I of Ceylon (*C. I.* LXI. 36)

ARIYĀLKHĀL This river issues from the right side of the Padmā below the town of Faridpur in Bengal. It flows down into the Bay of Bengal through the Mādārpur sub-divisions of the Faridpur and the district of Bāckerganj (For details vide, *R. I* p. 28)

ĀRIJĀ OR ĀRIKĪYĀ A country mentioned in the *Ilgēda* (VII 7 29 64 11 IX 113 2). Prof Hillebrandt locates it in or near Kāśmīr (*I. M. I* 1126-137) Pischel (*I. S. 2* 209-217) too, accepts Ārijā as a country but thinks that it cannot be identified

ĀRIKĪYĀ : It is a river mentioned in the *Ilgēda* (X 75-5). Yaska in his *N.unkta* (IX. 26) states that the river was called Āpāsa. Zimmer does not locate the river and Pischel denies the possibility of its location while Hillebrandt identifies it with the upper Indus or the Vitastā Jhelum) or some other stream. Brunn-Hofer (*Iran and Turan* 52) identifies it with the Arghesān, a tributary of the Arghanab.

ARJUNA : A Tīrtha sacred to the manes (*M.* 22. 43-45).

ARJUNĪ (YĀ) : Prof K. V. R. Aiyangar (See *Kt. I.* p. 283) following Dey (p. 11) holds it to be identical with the Bāhūdā river or Dhatalā. But the passage from Devala (on *Kt. T.* p. 249) shows that the Arjuni-(yā) and the Bāhūdā are separately enumerated.

ARKAKṢETRA : Identified with Padmakṣetra. Konārka or Black Pagoda, 19 miles north-west of Puri in Orissa containing a temple of the god Sun called Konāditya. It is also called Sūrya Kṣetra (*B. ch.* 27).

ARKASTHAL KUNḌA : A sacred pond under Mathurā. (*Vār.* 157.11. 160.20).

ARKUTĪRTHA : A sacred Tīrtha at a distance of twelve farsakh southward from Prayag in Uttar Pradesh (*Āl.* Vol. I. p. 200).

ĀRSTISENĀSĀRAMA : The sacred hermitage of the Sage Ārstsena (*Albb.* XIII ch. 25. 25).

ĀRTHIṆĀ : This village is located at a distance of 28 miles in the west of Banswara in Rajputana, where an inscription of Parmāra Cāmundarāja was discovered (*J. I.* XIV 295).

ARUGUR : It is the present Arūr. (*S. I. I.* I p. 71 near Velūr).

ARUMADAI : The modern name of this village is Arumadal. It was in Kirsengilnādu, a subdivision of Pāndyakulāsānvalanādu (*S. I.* Vol. II p. 479)

ARUNĀ : A river between the Sarasvatī and Drśadvatī near Prthūdaka in Kurukṣetra (*Albb.* IX 43 30-35). The Sarasvatī is said to have joined itself to Aruna to purge the Rākṣasas of their sins and Indra of Brāhman murder (*Ibid.* III ch. 83.15). It has been identified by General Cunningham with the Marakand. Its junction with the Sarasvatī 3 miles to the north-east of Pehoa (Prthūdaka) is called the Arunā-Sarasvatī Saugama (*P. I.* 27.39; *I. ām.* 40.43, *A. S. R.* Vol. XIV p. 162). According to the second view it is the same as Arunakosi. See Arunakosi. Yet another authority locates it near the Godāvarī (*B.* 89.1, *P.* VI 176.59, Vide *Bombay Gazetteer* Vol. XVI. p. 468 for Arunā Stream)

ARUNĀ (CAJA) : A mountain on the west of Kailāsa and the abode of Lord Śiva (*Va.* 47.17-18, *Br.* II. 18.18, *Jk.* III. 59-61, *IV.* 9.13.21.37, also See *M. I.* p. 3).

ARUNĀKOŚĪ : It is a tributary of the Kausikī, modern Kosi running from Nepal by western borders of the Purulia district of Bihār (Vide *J.A.S.B.* Vo. XVII p. 464-649). It is one of the seven Kośis (*Albb.* III ch. 84.156), see Mahākāvya.

ARUNĀPURA : A city in the time of Buddha Sikhi. Ambapālī was born here in a Brāhmaṇa family (*Ap.* II 613; *Tbag.* *A.* I 213). It is probably identical with Arupāvati.

ARUNĀVARUNĀ SAṄGAMA : A sacred Tirtha on the Gautami, another name of the Godāvari (*Br.* 89.1, and *P.* VI. 176.59).

ARUNĀVATĪ : The city and the country of Arunavā and the birth place of Sikhi Buddha (*Bu.* XXI 15.) Before the Buddhist era Arunāvati was one of the most famous cities of Bhāratavarṣa. It is referred to in the Mahādāna Sutta with several ancient cities. It is described in detail in Arunāvati Sutta. See also Arunāpura.

ARUNAVATĪ : A Vihāra in the village of Ithakavati in Magadha Śāriputtavāṃsa lived there (*Pv.* A. 67)

ARUNDHATTVATA : A sacred place which contains the Sāmudrakatirtha. A man acquires the fruit of a Horse-sacrifice by taking bath here. (*Mbh.* III. 84-41, *P.* I 326)

ARUNISĀ : A Linga under Vārāṇasī (*L.* quoted by *Kt.* T. p. 60)

ARUNODĀ : It is the country of Gathwal through which flows the Alakanandā (*Śk.* Avastī Khanda Caturastilūga, ch 42). Its capital is Śrinagara.

ARUNODĀ : Another Arunodā near Sumeru mountain is a lake of gods mentioned in the Purāṇas. It is also a forest (*ṢṢ* 113 46)

ĀURPA : Dr D. C. Sircar (p. 35) reads Anūpa instead and points out that it was on the Narmadā with the city of Māhismatī (modern Māndhātā in the Nimār district M. P.) as its capital (*I. H. Q.* Vol. XXI p. 312).

ĀRYAKA : It is the Ariake of Ptolemy who wrote his *Geography* about 150 A. D. (*Br.* 5 ch. 14). See Aparāntaka and Āryanaka

ĀRYANAKA : The country, where according to the *Rājataranginī* (IV. 367) the Kāśmīrian king Lalitāditya Muktāpida perished through excessive snow. Troyer and Lassen (*Ind. Alt.* III. p. 1004) have supposed that Āryanaka corresponds to the Greek geographer's Ariona i. e. Eastern Iran.

ĀRYAPURA : Athole, the western capital of the Cālukyas in the 7th and 8th century A. D. in the Bādāmi Taluk of Bijāpura district. It is the Āryabole of the old inscriptions. (*A. S. R.* 1907-08 p. 189).

ĀRYĀVARTA : Āryāvarta, as generally mentioned, is bounded by the Vindhya in the south, the Himālayas in the north and the two seas—the Bay of Bengal and the Arabian Sea in the east and west (*M. S.* ch. 2. ver. 22). It formed the northern boundary of Mahākośala country.

At the time of Patañjali Āryāvarta was bounded on the north by the Himālayas, on the south by Pārayātraka, on the west by Ādarśavati (Vinaśna according to the *Vas. S.* I 8), and on the east by Kālakavana (Rājamahā hills). See Kālakavana. According to Rājasekhara the river Narmadā was the boundary between Āryāvarta and Dakṣiṇapatha (*B. R.* Act VI. Apte p. 21). Wilson says that a variety of ancient designations of which 'Ārya' is a component element are connected with the term Ārya. The Zend name for the country to the west of the Indus was 'Ariene' Voejo, the Sanskrit Āryāvarta (Wilson *Ariana, Antique* London p. 121-22) (*Vide II, Dh. S.* Vol. II p. 11-16.) for detailed discussion of the extent of Āryāvarta according to different works and at different times)

ĀSĀDHA : A Linga under Vārāṇasī (*L.* quoted by *Kt.* T. p. 93)

ĀSĀDHATĪRTHA : This Tirtha is situated on the Narmadā (*M.* 194.30) There is an Āsādhīśvar Temple at Kuja (*K. T.* p. 439). This Tirtha of the Purāṇas may be located here

ĀSĀDISA : A brahmin village, the residence of Sunettā (Sujātā) who offered milk-rice to Buddha Siddhārtha (*Bu.* A 185)

ĀSAKA : It is generally identified with Āsmāka on the Godāvari. (*Artb.* trans. Shāma Śastri, p. 143).

ĀSANDIVAT : It was the capital city of Janamejaya Parikṣita, wherein the horse for his famous sacrifice was bound (*V. I. Vol. I.* 72.). The name occurs in the *Aśvādhyāyī* (VIII. 2.12; IV. 2.86). The *Kārikā* identifies it with Ahisthala. (*I. P.* p. 74).

ĀSĀNĪ : This place is located at a distance of 10 miles from Fatehpur Station on the Northern Railway. It is said to be the hermitage of the Āśvins, the divine physicians. There are about 60 temples of Śāṅkara and Devī. A stone Pillar inscription has been discovered here. (*I. A.* XVI. 173 fl.)

ĀSĀPALLĪ : Same as Yessabal of Asawil (Āl. p. 209). It may be located somewhere near Ahmedabad. Most probably it may be Ahmedabad itself near the sea coast.

ĀSATTHĀRĀMA The place where the Buddha Piyadassi died. (Bu. XIV. 27).

ĀSATTIGRĀMA Buhler identifies this village, with Astagām 7 miles south-east of Navasārī (J. I. VIII 229 fl. : I. A. XVII p. 198). According to some scholars the proper name is Astagrāma and not Asattigrāma (J. I. VIII p. 231).

ĀSĒRA : The same as Asiragarh, 11 miles north of Burahānapur in *Mahārāṣṭra* Asera is the abbreviation of Āsvatthāmāgiri (A. S. R. Vol. IX).

ĀSĪ It was located at a distance of 18 farsakh from Kanoj towards the south-west (A. I. Vol. I p. 202).

ĀSĪ (ASSĪ) : The Āsī is a mere brook, of no length, and owing to its insignificant size, it does not appear in maps. The road from Banaras to Ram Nagar crosses the Āsī just out side the city at a short distance from the confluence with the Ganges. It is called Śukanadī and borders on the south-west of the city Vārāṇasī and once formed the southern boundry of Kāśī (P. Pātāla Khaṇḍa quoted by *Tirthasūbhāṭī* p. 100 : *Tir. Pr.* p. 175 *Mbb.* III. ch. 9). Now it flows between Āsī Mohalla and Banaras Hindu University, Vārāṇasī.

ĀSIKA : It is the same as Rśika. It was annexed by Gautamīputra to his empire as mentioned in the inscription of Pulumāyī at Nasik (Sec. Nasik, *The Gazetteer of Bombay Presidency*, 1883 Vol. XVI. The British historians tried to search in Asika some similarity with Arsaka or the Arsacid the name of the Parthian Ruler of Persia. But really speaking Arsaka has nothing to do with Asika which has been placed by Ray Choudhury on the Kṛṣṇavenā : i. e. the river Kṛṣṇā. (P. H. A. I. p. 491). (Cf. *IIQ.* 1928 p. 275, Patañjali IV. 2.2).

ĀSIKNI : A river mentioned in the Vedic literature (Rg. VIII 20.25; X, 75.5). The *Nirukta* (IX. 26) observes that it was so called because its water was of dark colour.

We know from the life of Alexander writ-

ten by Arrian that Alexander (who entered India from the north-west) first crossed the Indus, then the Hydaspes and then the Acesines (or Asikni), so the Asikni may be identical with the Candrabhāgā of the later Sanskrit literature and the Chenab of the present day.

ĀSIKUNDA : A sacred pond in Mathurā (Var. 163.13). The *Vārāha Purāṇa*, (ch. 166) deals with the efficacy of this Kuṇḍa.

ĀSILĀDURGA : Junagarh (Tod's *Rajasthan*).

ĀSIRAGARHA : It is a strong fortress in the district of Nimar (M. P.) which is 29 miles south-west of Khandwa (I. G. I. Vol. I p. 230). This fort is mentioned in the Asirgadha Copper Seal Inscription of Sarvavarman which was formerly in possession of Scindia. It was about 11 miles to the north-east of Burhanpur (M. P.) (C. I. I. Vol. III). It is said to be the place of Āsvatthāmā, the son of Droṇa.

ĀSITA : A mountain situated on the bank of the Narmadā in the Ānarta country. On this mountain Cyavana and Kaksasena had their hermitages. (*Mbb.* III. 89.11-12).

ĀSITĀ : The *Vāmaṇa Purāṇa* speaks of it as an appropriate place for the performance of Śrāddhas. (I'āw. 77.39. B. III 13.39).

ĀSITAGIRI : A mountain where yogācārya Asita dwelt. (Br. III 13.39). It was situated near Ujjayinī (A. I. Nir. 1304). Its exact position is not known.

ĀSITĀNJANA : This town was situated in the district Kamsa in Uttarāpatha and was ruled by king Mahākamsa (J. IV. p. 79.82).

ĀSIVOADDAVA : A city mentioned in the commentary of the *Uttarādhyaṇa* (B 1, p. 5). It has not yet been identified.

ĀŚMAKA (ASSAKA) : Two kingdoms are known by this name. The *Kīrti Purāṇa* mentions it along with the countries of the Punjab. The *Bṛhat Samhitā* (Ch. XIV) places Āśmaka in the north-west of India.

From the history of Bāvarī, narrated in in the Sutta Nipāta (V. 977) and Pārāyanavagga (S. B. E. X. 188) it appears that Assaka (Āśmaka) was situated between the Godāvarī and Mahissati (Māhismati) on the Narmadā. It became a part of Mahārāṣṭra country at the

time of Aśoka. The *Dakṣināmūrticarita* of Dandin (6th century A. D.) describes it as a dependent kingdom of Vidarbha. It is also mentioned in the *Horavatī* Bhattacharya Svāmī, the commentator of the *Kuṭīlīya Artha Śāstra* identifies Āsmaka with Mahārāstra.

Pāṇini refers to the pair names Āvantya-śmakāh, (VI. 2.12) which proves that Āsmaka was situated by the side of Avanti (modern Malwa). Rhys Davids points out that Āsmaka was situated immediately north west of Avanti. The settlement on the Godāvarī, according to him, was a later colony (B. I pp. 27-28). Asanga in his *Sutrālenkāra* mentions an Āsmaka country in the basin of the Indus (H. G. I p. 142).

Potana or Potali, the Paudanya of the *Mahābhārata* (I. 77.47) was the capital city of the Āsmakas. It was once, included in the kingdom of Kāśī. The Assaka Jātaka (J. II. 155 mentions a king named Assaka, who reigned in Potali, which is referred to in it as a city of Kāśī kingdom.

ĀSMANVATĪ A river mentioned in the *Īgveda* (X. 53.8) Dey (p. 13) says that it is the river Oxus. But Dr P. V. Kane does not accept this view (H. Dh. V. Vol. IV p. 734). Probably it is a river of Afghanistan.

ĀSMAPRSTHA A holy stone-slab in Gavā. It is also called Preta-śilā (Mbh. XIII. 25.42).

ĀSNI, A village situated about ten miles north of Fatehpur U. P. Here a Stone Pillar Inscription has been discovered (I. A. XVI. 173 ff.).

ĀŚOKA : This mountain according to the Jātakas, was situated near Himavān in Uttarāpatha. There in the time of Sumedha Buddha Visakamma built a hermitage (Ap. II. 342).

ĀŚOKĀRĀMA : It is mentioned in the *Samantapāsādikā* (VI p. 48.49) It was constructed by Emperor Āśoka at Pāṭaliputra and was completed under the supervision of. Indragupta Śchavira. (Sp. I. pp. 48-49). The third religious conference (Tṛtīya Dharma Saṅgiti) was held in this Ārāma of Pāṭaliputra. The *Mahāvamsa* (V. 163) mentions a tank in Āśokārāma. Emperor Āśoka sent one of his ministers to this Ārāma asking the community of monks to

hold here the Uposatha ceremony (Mbh. V. 236). According to Dr. Malal Sekhara it was constructed at the very place of Kukku tācāma (D. P. P. N. Vol. I. p. 615).

ĀŚOKATĪRTHA : A sacred Tīrtha under Sūrpāraka. (Mbh. III ch. 88.13).

ĀŚOKAVANIKĀ : The well known grove of Lankā where Sītā Rama's wife (Mbh. III. ch. 280.41-42), was kept captive under the guard of demonesses.

ĀSPASIAN TERRITORY : It was a small estate in the time of Alexander, the Great. The word Asp corresponds well to the Sanskrit Aśva or Aśvaka (Ind. Stu. I. p. 1). The Āspasians may be identical with some western branch of the Aśvaka or Āsmaka tribe (C. II. I. 1. 352, n. 3), who lived in the eastern Afghanistan (S. A. I. p. 180). Some scholars think that it was situated in Suvāsta, modern Swāt valley (Raychaudhuri p. 11. A. I. 4th ed. p. 197). One of the cities of the Āspasī territory is said to have stood on or near the river Buaspā which is supposed to be the same as the Kunar, a tributary of the Kabul river (Ind. Stu. I. 1 ff.).

ĀSSAKA : Same as Āsmaka.

ĀSSAKANNAGIRI : One of the mountains round Sumeru beyond the Himālavas (S. N. II. 443. Sp. I. 119). It is higher than Viṣṇutaka and between these two flows the Sidantara S. mudra (J. VI. 125).

ĀSSAMUKHĀ : One of the four rivers that issue from the Anavatapta lake. The area of its banks was famous for the horses of good breed (S. N. A. II. 438. Ud. A. 1. 301).

ĀSSAPURA : The Sanskrit form is Aśvapura. It was a city in the Anga country. According to the Cetiya Jātaka (J. III. 460) this city was built by the second son of Upacara, the king of the Ceti Kingdom (MN. I. 271 ff.). It was situated to the south of Sothivati, the capital of this kingdom.

ĀSSĀRĀMA : The place of death of Sikkhi Buddha (Bu. A. 204). The *Buddhavaṃsa* calls it Dussārāma. (Bu. XXI, 28).

ĀSTACALA : It is a mythical mountain. (Arth. 49.1). It is also described as to form the tradi-

terial boundary of the conventional Cakravartukṣetra of India

AṢṬAKA : In Patañjali's comment on Pāṇini's Sūtra (IV 2 121) we find mention of Aṣṭaka. According to Dr. V. S. Agrawala Aṣṭaka is the old name of Attock.

ASTAMAN . A sacred Tirtha in Mathurā (Var. quoted by K. T. p. 191).

ASTAPADA . A famous Jain Tirtha. It may be identical with Kailāsa mountain. According to the *Īśṭibhajrībakalpa*, several sages and the sons of Rṣabha attained liberation here (*Jrṇi Camo.* p. 174).

AṢṬATĪRTHA . See Naṣik.

This sacred place finds its mention in the *Mahābhārata* (XIII. ch. 25.41)

ASTĀVAKRĀŚRAMA . About 4 miles from Haridwar is a place called Rāhurāma (now called Raila) near which flows the Astāvakanadi. It is a small river, perhaps the ancient Samangā. The hermitage of sage Astāvakra is also pointed out at Pauri near Śrinagara in Garhwal. The mount near it, is called Astāvakra Parvata.

ASTAVINĀYAKA . The eight Gaṇapatis (Vināyaka Temples) are situated at Ranjangaon at the junction of the Bhīmā and the Mūthamūla, Mārgaon, Thour, Lenādrī and Ojhar in Poona district, at Pāli in the Pant Sachiv's territory, at Madh in Thana district and at Siddhatek in the Ahmednagar district in the Bombay Presidency (A. R. B. P. Vol. III).

ASTIHGRĀMA . Rāval in the district of Mathurā, where Rādhikā was born in the house of her maternal grandfather Śūrabhānu and passed the first year of her infancy before her father Vṛabdhānu, who dwelt at this place, removed her to Barasānā (*Adi Purāṇa* ch. 12 and Growse's *Country of Vraja* in JASB 1871 and 1874 p.352).

ASTHIPURĀ . The *Padma Purāṇa* (I. 27.62) locates it under Kuruṣetra. It is to the west of Thaneśvara and south of Aujasghāta. Here the bodies of the soldiers slain in the *Mahābhārata* war were collected and cremated, (Vide A. S. R. Vol. XIV pp. 86-106 and p. 336,

It is mentioned that Hiuen Tsiang was shown the bones of very large size).

ĀSURIŚVARA : Under Vārāṇasī (L. quoted by K. T. p. 67).

ĀŚVA : A country mentioned in the list of the countries conquered by king Rudrādāman from the Śātakarnis (See Inscription of Rudrādāman at Gīrnar). Relying on the order of the countries mentioned in this list it may be located between Surāstra and Bharukaccha.

ĀŚVAJIVIN : A country mentioned in the astrological geography of the *Bṛhatsaṃhitā*. (XIV)

ĀŚVAKA . Same as Āsmaka.

ĀŚVAMEDHA . An ancient territory ruled by king Rocamāna who was conquered by Bhīma (*Albb* II 29.8). The *Agni Purāṇa* locates it under Gayā (111 14).

ĀŚVAMUKHA : It is the name of an ancient country through which the river Pāvani flowed. The name is referred to with its thousand grāmas in the *Skanda Purāṇa* (Māheśvara Khanda, Kumārikā Khanda ch. 39 ver 17 ff).

ĀŚVANADĪ : The Āśvanadi or Asvarathanadi was a river in the country of Kuntubhoja. It flowed into the Carmanvatī (Chambal). In this river Kuntī is said to have thrown Karna in a wooden box (*Albb*. III ch. 308.22).

ĀŚVARATHA NADĪ . A river flowing near the hermitage of the sage Arisṭaveṇa situated at the foot of the mount Gandhamādana (*Mbb*. III 160 21).

ĀŚVĀŚIRAH STHĀNA . A holy place mentioned in the *Mahābhārata*. (VI. ch. 80-32).

ĀŚVATĪRTHA : 1. A Tirtha on the confluence of the Ganges and the Kālinadi near Kanauj (*Mbb*. III. 95 3: XIII 4 17. 17 IV 7 15). Here the sage Rikā is said to have given one thousand horses as bride-price to Gādhi for the latter's daughter, Satyavati. It is also mentioned in the *Kālikā-Purāṇa*. (85 51-57).

2. A Tirtha on the Āśvagrāntā mountain in Kāmākhyā near Gohati in Assam. (*Yogini Tantra*, Uttara Khanda ch. 3).

3. A Tirtha on the bank of the river Narmadā (*M* 191.3, P. 1. 21. 3).

4. A Tirtha on the bank of the river Godāvari where two aśvins were born. (Br. 89.43).

AŚVARATHATĪRTHA : A sacred place where Lord Nārāyaṇa resides in the form of Hayaśīrasa (Kā. II. 35.38). Its location is uncertain.

AŚVATTHA : A sacred place where the goddess Vandaniyā is worshipped. (M. 13.51)

AŚVINI-TĪRTHA : A sacred Tirtha on the Deviakā river (Mbh. XIII. 25.21).

AŚVINOSTĪRTHA : A sacred place under Kuruksetra (Mbh. III ch. 83.17, P. I. 26.15).

AŚVĪŚVARA : A Linga in Vārāṇasī (L. quoted by Kt. I. p. 52).

ĀTĀNĀTA : It is a city in Uttara Kuru mentioned with Kuśinātā Parakusināta and Nātapuriyā (Dh. III. 200).

ATARAṆJIKĀ KHERA . This place lies on the bank of the river Kālī between Mathura and Sonmū, district Feroz. Śrī Banārsīdāsa 'Karuṇā-kara' in the *Dharmodita* (Feb. 1957) identifies Ataraṇji with VERAṆJĀ. But according to the notices by Oṭālā VERAṆJĀ must be located on the way to Uttarāpatha. This Ataraṇjukākhera, thus, cannot be the same as VERAṆJĀ, but the controversy is still open to research. May be compared with Ataraṇji Kherada a place where excavation is going on.

ĀTAVIKARĀJYA : According to Fleet (C. I. I. III 114) the Ātavikarājyas or forest kingdoms were closely associated with Dabhāla i. e. Jabalpur region. (J. I. VIII 284-87, Law, *The Magadhas in Ancient India*, Royal Asiatic Society Monograph Vol. XXIV p. 19) The Allahabad Stone Pillar Inscription mentions the Ātavikarājyas which were under the sway of Samudra Gupta.

The Ātavas or Ātavikas were probably aboriginal tribes dwelling in the jungle tracts of Central India (*Vā* XLV 126, M. CXIII 48; Law) S. A. I. p. 383.)

ATAVĪSKHARA : A Janapada mentioned in the *Mahābhārata* (VI. Ch. 9.48).

ATAVĪTĪRTHA : A Tirtha on the bank of the Narmadā (P. I. 21.30).

ATIBALA : It is Mahābalesvara of Satara district. (P. VI.113.29).

ATTISINDHU : A country mentioned in the *Skanda Purāṇa* Mahāvara Khaṇḍa, Kumārikā khaṇḍa ch. 39. ver. 127 fl.) along with its ten thousand villages.

ĀTMĀTĪRTHA : A Tirtha on the bank of the river Godāvari (Br. 117.1).

ĀTRĪYĪ : It is the same as the river Atrai, which flows through the district of Dinajpur (Kā. I ch. VII). It is a branch of the Tistā (Dey p. 13).

This river and the lesser Yamunā form the junction in the district of Raṣṭhāni, and then the united stream is fed by two small rivers, one on the right and the other on the left. Then it bifurcates east of Nator. The main stream flows into the Ganges south-east of Boalia in the district of Raṣṭhāni and the lesser stream into the Karatoṇā (R. I. p. 23)

ATRI-ĀSRAMA . The *Rāmāyaṇa* (II. 117. 5) locates it near Citrakūta. The hermitage was visited by Rāma with Lakṣmana and Sītā, while the Sage Atri was residing there with his wife Anasūyā.

ATRIŚVARA . A Linga in Vārāṇasī (L. quoted by Kt. I. p. 15)

ATTIAHĀSA . It is on the eastern part of Labhapura in the district of Birbhum in Bengal. It is one of the Pithas (Kt. I ch. 7. P. Sru. Khandā ch. 11). Sati's lips are said to have fallen at this place. Here the name of the goddess is Phullarā. It is seven miles from the Anandpur station on the F. Rly. (Dey p. 13). The *Vāyu Purāṇa* (23.191) locates it on the Himālayas. The *Matsya Purāṇa* (22.68) says that it is a Tirtha sacred to Piṭrs. The *Kuṣṭhāraṇi Tīrthas* (p. 47) takes it as a linga in Vārāṇasī on the authority of the *Linga Purāṇa*.

ATTAKHANDIKA : It is the northern country of Bhāratavarṣa. According to Pargiter this reading is erroneous. (*Mār* Trans. p. 314). Dr. Sircar reads Catma khandikāh. The *Mārkandeya Purāṇa* and the *Vāyu Purāṇa* also read Carmakhandikā. (Pargiter's *Mār* Trans. p. 31 4. n).

AṬṬĀLIKĀ . The place variously designated as Attalikā, Aṭṭalikā and Aṭṭikā, mentioned in the *Rājatarāṅginī* (VIII. 581, 831, 819 etc. has been identified by Dr. Stein with the present

Aṭoli situated close to the point, where the Loharin valley meets with that of Gagri, some eight miles below Loharin proper. (Stein's *Raj. Trans.* Vol. II p. 47 m).

The *Rājataranginī* VIII. 1991) mentions also the Attilikāpana (Market of Attilikā). It corresponds to the present Mandi, close to Atoli. It is still the centre of trade in the Loharin and neighbouring valleys. (*Ibid* p 154. 5n).

ATTHAKANAGARA : It was a famous town during the time of the Buddha. The householder Dasama of Atthakanagara is said to have paid his visit to Ānanda from Kukkutārāma in Pātaliputra (*AI N I* 349).

ATTHĀVAYA A mountain described in the *Triśatīśākhā purāṇa* (Vol I 678. p 332 ff) It was also known as Harādri, Kailāsa, and Sphatikādri. (*ibid* p. 370.) It was connected with Vajradha and was eight yojanas in height and at its foot flowed the river Niyadī (*Vāśudeva-bhīṣi* pp. 309, 338) It was also called Astapāda because around it eight steps were made Usabha is said to have attained salvation at this mountain. (*Jambavatī* 70, p. 278) It was also visited by Goṣāma (*J. Ind. Nat.* 307, also *Uttarā* ii p. 186). It is identical with Kailāsa which is Kangin-poche of the Tibetans, situated about 25 miles to the north of Minatovara beyond Gangotri (Dey, p 82).

ATṬILĪ : This town is at present situated to the south-west of the Tanuku Taluk of the western Godavari district. All the southern kings were defeated by the Cōla king Annadeva on the borders of Attili. (*E I* XXVI, Pt I).

ATTHIYAGGĀMA : The older name of Atthiyaggāma was Vaddhamāna, where a temple was built on an enormous heap of bones of the people and hence it came to be known as Atthiyaggāma. Mahāvira is said to have journeyed to this place from Morāga Sannivesa. The river Vetravati flowed near this village. Mahāvira passed his first rainy season at this place. Dr. B. C. Law identifies it with Harthigāma which lay on the high road from Vaiśālī to Pāvā (*Mahāvira: His Life and Teachings* p. 33).

ĀTUMĀ : According to the Mahāparinibbā-

nasutta (*Di. II* 131-32) this village was visited by the Buddha. The *Vinayapitaka* tells that the Buddha had gone to Ātumā from Kuśinārā. So it is clear that it was situated between Kuśinārā and Śrāvastī. It was probably in the Kōśala kingdom.

ATYUGRAPURA : The *Rājataranginī* (VIII. 3402) mentions that Atyugrapura in possession of Dvitiya the lord of Uraśā in Kashmir was taken by Jayasinha (A. D. 1128-49). Dr. Stein identifies it with modern Agor, a well known hill district on the north-west frontier of Hazara bordering on the black mountains in Kashmir (Stein *Raj. Trans.* Vol. II. p. 267 n).

AUDAKĀ : Audakā was the place where the demon Naraka had confined sixty thousand maids. This harem was situated on the Maniparyāta, in Āsam. It was under the control of the demon Nūra (*Mbh* II 38 Deccan Recension p. 805).

AUDDĀLAKA-TĪRTHA : A Tirtha mentioned in the *Mahābhārata*. (III ch 84, 161)

AUDEHIKA : A city of the middle region mentioned in the fragment of the *Parāśara Tantra* (Ch. XIV of the *Bṛhat-sambhita* and chapter LXIII of the *Mārķandeya Purāna*. In chapter XXIX of his work Alberuni locates it near Barana. In its detail furnished in the *Am-i-Akbari* we meet with a town named Audehi. So we may assume its existence in the modern Agra district.

AUDRIYA VISAYA Same as Audra.

AUDUMBARA : Firstly it is Cutch. Its ancient capital was Kuteśvara or Kacheśvara (*Mbh.* II. ch. 52; Cunningham's *Arch. S. Rep.* Vol. V p. 155). the country of the Odomboeræ of Ptolemy. In the comment on Pāṇini's Sutra Asṭ. IV.1.173) the *Kāitika* states that Udumbara is a part of Śāilva country. This Udumbara is probably identical with the district of NURPUR (or rather Gurdāspur) which was formerly called Dahmeri or Dehmbeoni, the capital of which is Pathankot (Prašthāna), on the Rāvi in the Punjab, was also called Udumbara (*Bṛs* ch. 14 & *Arch. S. Rep.* Vol. XIV p. 116; Rapson's *Ancient India* p. 155). There was an Udumbara to the east of Kanauj. (*Cvg.* Pt XII chs. 1 and 2)

AUDUMVARIKA : This country finds mention in the Vappaghosavata Inscriptions of Jayanāga (*E. I.* XVIII p. 60 ff). Some scholars establish the geographical connection between the Udimvara of Sirkar's Audambar (cf. *E. I.* XIX p. 286.87) and the southern part of the village of Mallasarul, Burdwan division, Bengal (*E. I.* XXIII Pt. V Mallasarul Copper-plate of Vijayasenā).

AUDYĀNĀKA TĪRTHA : A sacred Tirtha mentioned in the *Padma Purāna* (I. 38 68).

AUJASA : See Ausaja.

AUPAGA : A locality mentioned in the *Mārkandeya Purāna* (ch. 57). It is probably identical with Kamboja (Dey p. 13).

AUPAMANYAVA : A sacred Tirtha in Vārānasi (*L.* quoted by *Kt. T.* p. 97).

AURASA : The Sindhu flows through this country (*M.* 121 46). It also stands for the people of Uṛasa the modern Hazara district (*Vide I. H. Q.* Vol. XXI p. 304).

AURASIKA : A country mentioned in the *Mahābhārata* (VII ch. 11.16).

AUSAJA : According to the *Vaiṣṇavī* Commentary on the *Viṣṇu Dharma Sūtra* (85 52) it is the Sūrpātaka. Jolly (*IBL.* Vol. VII p. 259) gives a different reading 'Aujasa' and queries whether it may not be Ausaja. According to the *Vāmana Purāna* (22 51) it formed the boundary of Samanta Pañcaka.

AUSANASA : A sacred Tirtha on the bank of the Sarasvatī (*Mbb.* III 83.135, *M.* 22 31, *P. I.* 27 24 26). It is also called the Kapālamocana Tirtha (*Mbb.* IX. 39 9-22). The *Vāmana Purāna* (39 1 and 14, 42.24) states that the sage Uśanas attained perfection here and became the planet Venus.

AUSIRA PARVATA : A mountain mentioned in the *Vāyu Purāna* (77.29).

AUŚNIKA : An ancient territory mentioned in the *Mahābhārata* . (II. 8 14)

AVADHAPURI : See Ayodhyā

AVADHŪTA : A Linga in Vārānasi (*L.* quoted by *Kt. T.* p. 93)

ĀVAGĀNA : Afghanistan (*Br. J.* ch. 16) See Kamboja.

AVĀHA : According to the *Bhagavatkṛtā* (115) of the Jain Āgama, it is one of the sixteen Janapadas. It is not identifiable.

AVAKIRNA : A Tirtha under Kurukṣetra and the Sarasvatī (*Vām.* 39.24-35) Bakadālbhya, who begged of Dhrtarāstra, and when condemned by the latter, made the whole of the Dhrtarāstra's country an 'Āhuti' in in Prthūdaka. The *Mahābhārata* (IX ch. 41 1) and the *Padma Purāna* (I 27 41-45) state that it is Dauthin, who is mentioned as one who brought the four seas.

AVAKKHANDA : An unholy place mentioned in the *Nivṛti Smṛti*. (II p. 685).

AVANĪYA : Avānāha mentioned in the *Rāph. samgr.* (Book VII 1349) in relation to the Kasmirian king Harsa (A. D. 1089-1101), is identified with Pandu-Pāvāgrama i. e. the hamlet of Padapavan situated about five miles below Hapur at the place, where the routes to Hapur and Sidau separate 74° 52' 30" long, 33° 42' 15" lat. But its mention again in the Book VIII 2023 makes the proposed identification very doubtful (Stein *Rāj. Tr.* Vol. I p. 374 and note).

ĀVANTA : Same as Avanti

AVANTI : The river Avanti rises near *Mūm* and drains itself into the Chambal (*I. H. Q.* Vol. XXVI N 3 p. 221, *Law Rivers in India* p. 30 n).

AVANTI : It is also known as Avantikā (*Br. IV.* 40 91). The *Mahābhārata* (III 89) locates Avanti on the river Narmadā in western India. In the *Vudāta Parva* (1 12) Arjuna mentions Avanti along with other kingdoms in western India viz : Surāstra and Kuntū.

According to the Puranic tradition this Janapada seems to owe its name to a king named Avanti (*M.* 13.46). The daughter of king Sūra of Yadu dynasty was married to the king of Avanti (*V.* IV 12 10). People of Avanti are said to have helped Jarāsandha against the Yādavas. (*Db. S.* 1. 9.).

It was one of the four monarchies in the time of the Buddha. Avanti is also mentioned among the 16 great Janapadas. (*A. I.* 213, IV. 252-256.260.) Dr Malalshekhara locates fourteen Janapadas including Avanti in Majhi-

madeśa Mrs. Rhys Davids places it to the north of the Vindhya mountains north-east of Bombay (*Brethun*. 107 note 1) Its capital was Ujjain. (*Sk* ch 40, *Raghu* VI 32; *Albb*. II. ch. 31 10; *V* ch. 166 6). The city of Ujjain was the capital of Western Malwa (*Br*. ch. 43, *Ag* 109-24, *N* II. 78, 35-36, *Auc* *Rugh* Act VII 109). The celebrated grammarian Pāṇini mentions Avanti (IV 1.176). Patañjali also refers to it (*Mahā* 4 11. p 36) It also finds its mention in the *Yoginī Tantra* (2 2 119) The capital Ujjain or Ujjayinī situated on the river Śiptā, a tributary of the Carmanvatī (Cambal), is modern Ujjain in Gwalior, Central India (Rapson's *Ancient India* p 175)

The *Skanda Purāṇa* (Āvantiya Khanda ch 43) states that god Śiva after destroying the demon Tripura, visited Avantīpura which in honour of this great victory came to be known as Ujjayinī. According to the *Dīpavamsī* (p 57) it was built by Accutaḡamī

This city was visited by Hsien Tsiang in the 7th century A. D. . It was about 6,000 li in circuit

According to the *Dīḡha Nikāya* (II 235) Māhismatī is mentioned as having been, at least for some time, the capital of Avanti. It is quite likely that the ancient Avanti was divided into two parts, the northern part having its capital Ujjain and the southern part (also called Avanti Dakṣināpatha) Māhismatī (*B. C. L.* 1918. p. 54) This theory is supported by the fact that in the *Mahābhārata* (II. 31 10) Avanti and Māhismatī are referred to as two different countries.

According to the Sonanada Jātaka (*Jātaka* Vol. V. p. 317) Assaka was included in the country of Avanti.

In the Buddhist time the king of Avanti was Pradyota, a man of violent temper. (*Vin*. I. 277). The kingdom of Āśmaka is invariably mentioned in connection with Avanti. In the very life-time of the Buddha Avanti became a centre of Buddhism

Before the time of Candragupta Avanti was incorporated in Magadha. Āśoka was appointed as a Magadhan Viceroy of Avanti in the reign of his father Bindusāra, and ruled

in Ujjayinī (*Mbr*. XIII. 8). But the country seems to have retained its name, at least, as late as the 2nd century A. D. as may be seen from Rudradāman's Inscriptions at Junāgarh (*Buddhist, State* p. 28). While describing the journey of 'Kāvyapurusa' Rājāśekhara says that the former went to the Avanti which consists of Avanti, Vidrā, Surāstra, Mālava, Arbuda and Bhṛgukaccha (*Kār*. ch. 3, p. 9). This shows the wider area of the Avanti kingdom of which Surāstra, Arbuda and even Bhṛgukaccha formed parts (vide *Chronology of Gujrat* p 288).

Avanti is now identified with the country north of the Vindhya mountains and north-east of Bombay roughly corresponding to modern Malwa, Nimar and adjoining parts of the Central province (B. C. Law, G. E. B. p 22).

AVANTIKA. Same as Avanti

AVANTĪPURA. Same as Ujjayinī It frequently occurs in several Pāli Texts and Sanskrit works.

AVANTĪPURA. This Avanti-pura occurs in the *Rājataranginī* (V 44 VII. 299-337, 368 VIII. 970, 1000, 1144, 1429) Founded by the Kāśmīrian king Avantivarmān (A. D. 855-883) is marked by the site of the present village Vantipur situated on the right bank of the Vitastā in the Volur Pargana 75' 4' long 33' 55' lat. General Cunningham has recognised in the ruins of this place the remains of the two great temples of Avantisvāmin and Avantisvara built by the king Avantivarmān. Of the two, one lies at Vantipur itself and the other half a mile further down the river near the hamlet Jabbar. The central shrine of both the temples owing to its complete destruction does not help us to ascertain which was dedicated to Viṣṇu and which to Śiva. The fine enclosing quadrangles of the temples have also undergone a great change.

That the town of Avanti-pura remained an important place long after the time of its founder is seen in the numerous references made to it in the *Rājataranginī* (Stein's *Rāj*, *Trans.* Vol. I. p. 191 and note).

AVANTISVĀMIN : Vide Avanti-pura founded by Avantivarmān.

AVANTĪŚVARA : Vide Avantipura founded by Avantivarman.

ĀVARAKABHOĠA : Most probably it is identical with the country round the town of Agor, north-east of Ujjain (E. I. XXIII. Pt. IV. 1935, p. 102).

AVARAKĀNKĀ : A city situated in the Dhāyikhandadīpa, a mythical region (*Nāyā*. 16 p. 185).

AVARĀPURA : It was a grove near Vaiśālī during the Buddha's time. The Buddha had stayed there for some time. (See Mahāśihanāda Sutta of the *Majjhimanikāya*).

AVARNĪ : A river mentioned in the *Mārkandeya Purāṇa* along with the river Sīprā (*Ālār*. ch. 57-ch. 54 in some versions ed. Bangabasi Office, Calcutta; M. C. Pal, Calcutta 1890).

AVATODĀ : A river mentioned in the *Bhāgavata Purāṇa* V. 19 18

ĀVATTAGĀMA : A village where Mahāvīra is said to have journeyed from Nangala and proceeded to Corāya Sannivesa from here. (*L. A. I.* p. 269). The exact position of the place is not known.

AVIDDHAKARNA : According to Hsuen Tsang, Aviddhakarna Sanghātīme (A-pi-te. ka-la-na) lay at a distance of 200 li (about 33 miles) from Cen-cu.

Cunningham conjectures that Cen-cu mentioned by Hsuen Tsang is the translation of the name Ghazipur. This place stood at a distance of 100 leagues towards north-west from the present Mahāsāla or Mahāsāra 6 miles to the west of Arrah. (*Bu Bhu* p. 82).

AVIGHNATĪRTHA : A sacred place on the north bank of the Godāvarī (*Br.* 114.25).

AVIMUKTA : Same as Kāśī (*Ālār*. III ch. 84.79-80 Vis. 5.34. 30 and 54). For detail vide *History of Dharma Śāstra* (Vol. IV. pp. 618-642).

AVIMUKTEŚVARA : A lūga in Vārānaśi where cocks are worshipped. (*L.* 92.6 and 105 : N. II. 39.53.55).

AYANĀ : A river mentioned in the *Vāyu Purāṇa* along with the Ikṣvā and Trīdivā. (*Vā.* ch. 45. Restored text of the MS consulted by Al-beruni. C. 1030 A. D.).

AYAVĀHA : An ancient Indian territory (*Ālār*. VI. 9.45).

AYODHANA : Pakpattana five miles west of the Ravi and eight miles from Mamoke ghat in the Montgomery district of the Punjab. (Rennell's *Memoir of a map of Hindustan*. (1785) p. 62, Thornton's Gazetteer of the countries adjacent to India, *JASB* VI. 190). It was formerly a renowned city referred to by the historians of Alexander, the Great. The town was built on a hillock 40 or 50 feet above the surrounding plain. Its old walls and bastions are now crumbling into ruins. It is celebrated for the tomb of a Mohammadan saint Ibrāhīm-dīn Ṣahib Shakarganj. (*Dey* p. 14).

AYODHYĀ : It is one of the holy cities of ancient India. It is referred to even in the Vedic literature (*AV.* x 2 31 : *Tait. Ar.* I 27.2). It was the capital of Rūpama and Rāma (Rām, *Ālār* III ch. 60, 24-25, 70 2). The *Agar Purāṇa* (103 24) and the *Brahma Purāṇa* (IV 40 91) describe Ayodhyā as dispeller of the sin (Ayodhyā Pāpanāśini). The *Bhāgavata Purāṇa* refers to it as a city (IV 8.19). To the *Skanda Purāṇa* it looks like a fish (Ch. I. 54-65). It is one yojana in extent to the east, one yojana to the west and one yojana from the Sarayū to the south and one yojana from the Tamasā to the north.

According to the inscription of Samudragupta this ancient city was situated on the river Sarayū, identified with Ghagra or Gogra in Audh (C. I. I. III) about 6 miles from the Faizabad Railway Station.

According to the *Vividhatīrtha Kalpa* (ch. 34) Ayodhyā was 12 yojanas long and nine yojanas broad. It also finds its mention in the *Yoginī Tantra* (24 pp. 128-129). Ayodhyā 12 yojanas long and 3 yojanas broad was the capital of Kośala founded by Manu. Kośala was one of the sixteen Janapadas of India in ancient times. (*Anguttara Nikāya* Vol. IV. p. 252). Later on the country of Kośala was divided into two viz. Uttar Kośala and Dakṣiṇa Kośala. The *Raghuvaṃśa* holds Ayodhyā to be the capital of Uttara Kośala. At the time of the Buddha, the kingdom of Kośala under Prasenajit's father Mahākośala extended from the Himālaya to the Ganges, from the

Rāmagaṅgā to the Gaṇḍaka. Ādinātha, a Jain Tirthankara was born here (Führer's *MAI*).

The sacred place Ayodhyā was restored by Vikramāditya, a Gupta king, who was an adherent of Brahmanical faith, in the 2nd century A. D. or according to some in the 5th century A. D. Ayodhyā is the Sāketa of the Buddhists and Sugada of Ptolemy and the Ayute of Hsuen Tsiang who locates it 190 miles to the south-east of Navadevakala, a city identified with modern Naval in Unnao district U. P. (Watters; *Hsuen Tsiang's Travels in India* p. 354). See Sāketa. It is also known as Ikṣvāku Bhūmi (*Avastaka Nirjṇṭi* 382), Rāmapuṭi and Kośala (*Vṛttānta Tīrtha Kūpa* p. 24).

For a detailed information vide B. C. Law's Paper on 'Ayodhyā' contained in the *Journal of Gangānātha Jha Research Institute* Vol. I pp. 423-443. The modern ruined city of Ayodhyā which is confined to the north-east corner of the old site, is only a mile from Faizabad. A large number of coins have been found at the site of Ayodhyā. Also vide Law *Indo. Str. Pt. III L. G. & B. Pt. II pp. 23-24*.

AYODHYĀTĪRTHA Its mention is made in a chapter on the Narmadā Māhātmya (*M.* 191-93).

AYOGAŚODDHI . A sacred Tīrtha under Vārāṇasī. (*L.* quoted by *Kr. T.* p. 38)

AYOJJHĀ Same as Ayodhyā. It is mentioned in the *Ātītavatthu* (IV. 82).

AYOMUKHĀ : It finds its mention in the *Rāmāyaṇa* (IV 41 13-14) as a mountain in Southern India.

AYONISAMBHAVĀ : A Tīrtha on the Narmadā (*M.* 191.61). It contains Ayonjīatīrtha at Malasar and Ayonjīa. Tīrjānanda is said to have practised penance here (*K. T.* 423). A sacred Tīrtha on the Narmadā (*P. I.* 18-58).

AYUDHĀ . Same as Yaudheya. The country lying between the Vitastā (Jhelum) and the Sindhu (Indus).

AYUTE . vide Ayodhyā.

AYYAMPALĀYAM ; This village is situated in the Palladiam Taluk of the Coimbatore dis-

trict about 4 miles to the north-west of Sonnaner Railway station containing a small shrine in it. (*JISOA*, Vol. XV).

'B'

BABBĀPURA : A locality mentioned in the *Rājatarangīni* (VIII, 538) in a list of Kings from the hills to the east of Kashmir.

BABHRUTĪRTHA : A sacred place where the river Māhi falls into the sea (*Jā. I.* 2.13, 107).

BĀBLĀ : A river in the eastern India, having its tributary in the river Kūpā the present Kopa. according to Ray Chaudhury. (*Sircar*, p. 55 note.)

BĀCHAMATĪ Has been unanimously identified with the river Bāgmati of Nepal. Out of fourteen great Tīrthas of Nepal, eight have been formed by the junction of the Bāgmati with other rivers namely, Maradārikā, Manu srotrī, Rājamañjarī, Ratnāvalī, Cārumatī, Prabhāvatī and Teivenī. The eight Tīrthas are : Panya, Śānta, Śānkara, Rājamañjarī, Cintāmanī, Pranaḍā, Satlakṣana and Jayā (*Var. P. ch. V, Var. P. ch. 215*, see also Wright's *History of Nepal* p. 90). The source and exit of the Bāgmati are two other Tīrthas. Same as the Bhāgmatī Lassen identifies Kakautis of Arrian with the river Bāgmati (*H. G. I.* p. 70). Vatsalā stands on the bank of the river Bāgmati (*Nepal Māhātmya*, ch. I. 39).

It was created by the Buddha Krakuchanda by word of mouth when he visited Nepal with people from Gaudadeśa. This river is mentioned in the Vāthūpama sūtra of the *Majjhima Nikāya*. (39. *Com.* 1.145) as the Bāhumatī. It formed the eastern limit of Vajji, the only powerful neighbour of Magadha country. According to Dey it is the Bāgumudā of the Buddhists and in his support he refers to the *Callavagga* (*Pt. XI. ch. 9*).

BADAGANGĀ : A small river about 14 miles north-west of Dabokā (*J. I.* XXV. 18).

BADAGAON : This village stands at a distance of 72 miles north-west of Murwārā, the chief town of the Murwārā tahsil of the Jubbulpore district. Here has been found an inscription

incised on a broken stone slab. (*E. I.* XXV. Pt. VI. April, 1940).

BADAKĀMTĀ : It is situated near the northern bank of the river Meghna. It was famous as Karmānta near the town Comilla in east Bengal. The modern village of Badakāmtā is situated 12 miles to the west of Comilla town. (*Jaya-Karmāntavāśakāt, E. I.* XVIII. p. 35).

BADAKHIMIDI : It is situated in the district of Ganjam. A set of copper-plates of Gāṅga Indravatman were found at this village (*E. I.* XXVI Pt. V Oct 1941 p. 165).

BADĀL : Situated in the Dinajpur district of North Bengal, it is a find spot of a pillar with the figure of a mythical bird Garuḍa (*E. I.* II. 160-167). According to the Badāl Pillar Inscription of the time of Guḍavarmīśa, king Devapāla eradicated the Utkalas along with the pride of the Hūnas.

BĀDĀMI The city of Bādāmi also known as Vātāpi was the capital of the early Chalukyas and was founded by Pulakeśin I before 543 A. D. according to the Bādāmi inscription of the same year (Cf the Aihole inscription V. 7). The Chiplun inscription attributes the foundation of Vātāpi to Kirtivarmān. His title 'the first maker of Vātāpi' suggests that Kirtivarmān I began to beautify the town with temples and other buildings (*Classical Age*, p. 229 ff.). It has been identified with modern Badami in Bijapur District.

BĀDARĀ A south western janapada mentioned in the *Bṛhat-samhitā* (ch. XIV). From an article of Major Mokta published in the *J.R.* 11 (1879) we learn that it is identical with Gwadar in Baluchistan.

BADARI (KĀ) It has been identified by Cunningham with Eḍar in the province of Gujrat (*A. G. I.* p. 494). The Ellora plates of Dantidurga (pp. 25, 29) places it in southern Gujrat (*J. I.* XXV. Pt. I. Jan. 1939, p. 29). The *Padma-purāṇa* (I. 39.13) mentions it as a holy Tirtha near Mahendra Mountain. It is the O-chali of Hicun Tsiang. According to Cunningham it was Bauvira of the Pauranic period. According to the *Bṛhat Jyotiṣ-sāra* Eḍar is a corruption of Ilva Durga. It is situated on a river called Hiranyanadi. (Dey, p.

15). The name Badari is mentioned in the Dhavala Inscriptions of Vasantagath near Mount Ābu (*J.A.S.B.* 1841, p. 821).

BADARIKĀŚRAMA : Thus vihāra, according to the *Khemaka Sutta* was situated near Kauśāmbī (*S. N.* III. 126). It is also mentioned in the *Tipallatthamiga Jātaka*. (*J. I.* 160). There the Buddha stayed for some time and preached the above cited Jātaka. Rāhula, son of the Buddha also resided here to perform Buddhist rites (*J. I.* 160-III. 64). According to the *Sāraṭhībhāṣyakāśmī* it was located at a distance of two miles from Ghosītārāma. Its mention is also made in the Kosam Inscription of the reign of Mahārajā Vaiśravaṇa (*J. I.* XXIV Pt. IV p. 147).

BADARIKĀŚRAMA : It is the peak of the main Himālaya range called Badrinath in Garhwal U. P. It lies to the north of Haidwar and 55 miles north-east of Śrīnagar. The temple of Nara-Nārāyaṇa is built on the western bank near the source of the Bisengangā (Alakānandā), equidistant from two mountains called Nara and Nārāyaṇa, over the sight of a hot spring called Tapanakunda (*I. R.* Vol. XI article X, *Albb.* XII. ch. 335). It is situated on the Garhmadāna mountain (*ibid.*). The temple is said to have been built by Śaṅkarācārya in the 8th century A. D. It was also called Bisālā Badari or Badari (*Albb.* III. ch. 114). For further description see *Asiatic Researches* (Vol. XI. Article X).

The *Parāśara Smṛiti* (I. 5) states that Parāśara, father of Vyāsa would reside in this Āśrama. The *Matsya Purāṇa*. (201.24) says that Mitra and Varuna practised austerities here.

The *Nāradiya Purāṇa* (II. 67) describes it at length and says that it is on the Viśālā river. The *Padma Purāṇa* (VI. 212.1 and 43) locates it at a short distance from Madhuvana on the Yamunā. Its efficacy is highly eulogised in the *Śkanda-Purāṇa* (ch. I. 53-59). The *Yoginī-tantra* (2.6.167 ff) also mentions it. According to the *Kādambarī* Arjuna and Kṛiṣṇa visited it (p. 94).

The Badarikāśrama along with the Himālayas and the country near the Vankṣu (Oxus) formed the boundary of the conventional

Cakravartī Ksetra. According to the *Vurāha Purāṇa* it is one of the three abodes of Viṣṇu. (*Vār.* 140, 14-5).

BADARĪ-NĀRĀYANA : The well known Tīrtha on the Himālayas. Same as Badarikāśrama.

BADARĪPĀCANA : A sacred Tīrtha under Kurukṣetra. Vasiṣṭha had his Āśrama here (*Albh.* III 83 179-181 IX. 47.33 and 48 1 and 51).

BADARĪVANA : Same as Badarikāśrama (*Albh.* III 90 25; VI. 45 13-24, I. 27 66)

BADAVĀ This large village stands about five miles south-west of Antah. It is in the Kotah State in Rajputana, where three Maukhari inscriptions on yupas of the Kṛta year 295 were discovered (*J. I. XXIII pt. II April, 1935, p. 42*) It is also known as Jvālmukhī (*Albh.* III. ch 82)

BADAVĀNALA (Marine fire) According to the *Sūrya Siddhānta* and other astronomical books it is the name of the South Pole (which abounds in volcanoes)

BADDHĀPURA A hill territory ruled by the king Kirtu, who presented himself before the Kashmiran king Kalasa (A. D. 1063-1089) as mentioned in the *Rājataranginī* (VII. 588)

BADDIVĀSA : The *Rājataranginī* (VI 318) mentions the village Baddivāsa in Parnotsa in relation to Tunga— one of the paramours of queen Diddā (A. D. 980-1-1003), later on her nunsister. A modern glossator of the *Rājataranginī* identifies Baddivāsa with Bodol i. e. Būdil, a well known village situated to the south of the Pir Pansal Range on one of the upper tributaries of the river Āns. There is a pass of the same name over the range and also a much frequented mountain route. The identity however is doubted, as Būdil stands at a great distance from the territory now belonging to Prunṭs (Parnotsa) and is isolated from it by a high range of mountains. (Stein. *Rāj. Trans.* Vol. I. p. 262 and note).

BADHER : It stands at a distance of about 10 miles by cart-track to the north-east of Shamshabad which is 31 miles by metalled road to the north-east of Bhūsa in Central India. (*H. G. I. p. 309*).

BADOH : It is situated so near Kulhar railway station in Ce. p. 309)

BAGALĀ : A Devasthāna. See : Vaidyanātha.

BĀGAMATI : see. Bāchmati

BAGGUMUDĀ : Same as Bāchmati or Bhāgvat.

BAGH The village of Bagh, famous for its caves and wall-paintings, lies to the south of Malwa, about 25 miles south-west of Dhar, and is situated at the confluence of the Wāgh or Bāgh and the Gīrnā rivers, in the vicinity of the main route near the Udaipur Ghat, about 12 miles north of Kukli. (*Gwalior State Gazetteer*, I. 196-197). The caves nine in number contain no inscription but paintings of the 6th or first half of the 7th century A. D. The caves are the viharas and have been often referred to by scholars (*II. G. I. p. 310*), and Barnett, *Bagh Caves*

BAHĀL : This village stands in the Chalisgaon sub-division of the Khandesh district of the Mahrāstra. Here an inscription of the Yādava king Singhana (Saka sambat 1144) has been found. (*J. I. III 110*)

BĀHĀLA A country noted for its homes (*Ar. Nir. p. 679*) barley meal (Sattu) is mentioned as a common food here. (*J. I. I. 1 p. 4a*) It is the same as Valika situated in the plains of the Punjab along side Madra desa between the Chenab and the Sutlej (Motichandra, *Geog. Econ. Stu. in the Albh.*, J. U. P. S. Vol. XVII pt. I pp. 46 ff.)

BAHALAGANGĀ : Bahalagangā is the name given to a portion of the river flowing from the south of the Himālaya. It flows between the Tiyaggalpokkharani and the Ummaggangā. (*D. P. P. N. I. p. 271*). It flows through a rock for a distance of sixty leagues (*S. N. A. II. 439, U. A. 302*). Buddhaghosa has used several names for the Ganges before it reaches the plains from its source, in the Himālaya and Bahalagangā being one of them

BAHELĀ It is Baghelkhand in Central India. It has been placed with Kārūsa (Rewa) at Vindhyaṃbū (Vām. ch 13). Rewa is also called Baghelkhand. (*Thornton's Gazetteer*).

BAHALĪ : A non-Aryan country, with Taxila as its capital (*Ar. p. 180*), was famous for the

export of the maid servants (*Niya. I. p. 21*). Ushabha entrusted the government of Vināta to Bharat and that of Bahali to Bahubali (*AV. p. 160*). It may be equated with the Bāhlika and may be identified with Valkha in Afghanistan. (Cf. Vāhlika).

BAHIRGIRI : Dr. V. S. Agrawala observes, "the Antargiri literally 'inner mountain' denoted the same high ranges as the Pali mahāmavanta. It is the great Central Himālaya which comprises those highest peaks which have an altitude of 18,000 ft. and more like Gaurikāṅkata, Nandādevi, Kedāranātha etc. The name Vpāgiri signified the outlying region of Tarai. In between the two lies the lesser Himalaya range known in Sanskrit Vahirgiri and in Pāli as Cullahmavanta. It is the Sub-Himalayan range of low lying peaks having altitude of 6,000 ft. and more upto 10,000 ft. Antargiri and Upagiri are also mentioned by Pāṇini (*V. 4.112*)." (Vide *ABORI. Vol. XXXVII. p. 8. also I. P. p. 39*).

BAHĪRGIRI : According to the *Mahābhārata* (II. 271.3) the country Bahirgiri may be located towards the north of Prāgyjyotiṣapura (Assam).

BAHITA : See Bāhiya.

BAHIYA : It is one of the Janapadas of Uttarāpatha of the Buddhist period. It was very famous in the stories of the Jātakas for mountaineers. Sthavira Bāhiya Dārucīya, one of the disciples of the Buddha, was the resident of the Bāhiya country. According to the Bāhitika or Bahitiya Sutta of the *Majjhima Nikāya*, it was famous all over India for its precious cloths. Ajātasatru, the king of Magadha had presented a beautiful cloth to Prasenajit made in the Bāhiya country. Generally the scholars identify Bāhiya with Bāhlika people of the *Satapatha Brāhmaṇa* (12.9.3.1-3) who were originally residents of Balakha, the capital of Bactria, in the north of Afghanistan and afterwards they settled between the lands of the Cenab and Satlaja in India. This is also supported by the *Mahābhārata*. (See, Dr. Motichandra's *Geog. and Econ. Sit. in the Mbh. p. 91*).

BAHUDĀ : This river is so named because the

severed arm of the Ṛṣi Likhita was restored by bathing in this river (*Mbh. XII. ch. 22: Hv. ch. 12*). But in the *Sira Purāṇa* (Pt. VI. ch. 60) it is said that Gaurī, the grand-mother of Māndhātā was transformed into the river Bāhudā by the curse of her husband Prasena-jit. The hermitages of the seer Śankha and Likhita are said to have been situated on its bank (*Mbh. XII. 23.18-19*). This river has frequently been mentioned in the Puranas. *Padma P. (I. 32.31)*, *Nārada P. (II. 60.305)*; *Brahma P. (27.26)*; *Atvya P. (114.22)*, *Vāyu. (45.95)*. The *Vāmana Purāṇa* (88.66) states that Vyvanāśva cursed his wife who was transformed into Bāhudā. The *Imartakosa* gives Saita-Vāhinī as a synonym of Bāhudā.

This river rises in the Himavat and is identified by some with the Dhavālā or Buthi-Rāptī, which is a tributary of the Rāptī and by some with Rāmāgāṅgā that drains itself into the Ganges near Kanauj (Parguter's *Alā. ch. 57*) But this identification seems incorrect, as this is a river of eastern India. (*Mbh. VI. ch. 87*). It is also known as Bahuka in *Majjhima Nikāya's* Vatthi Suttanta. See Ikṣmatī.

BAHUDĀSA : Same as Bāhudā. See Bāhudā.

BAHUGARTA : Most probably it refers to the vale of Śvābhramatī, modern Sabarmatī, literally the river of holes and pits. (See Agrawala, *I. P.*).

BĀHIKA : Same as Bāhudā. See Bāhudā.

BAHULA : It is a Sakī Pirha (*I. C., Pitambar-īpāṇa*). It is located at Ketugrāma near Katwa and the Bardhaman district in Bengal. The goddess is Bahulā and the Bhairava is Bhiruka.

BAHULĀ : A river mentioned in the *Mahābhārata*. (VI. 9.27).

BAHULAVANA : A forest near Mathurā, U. P. (*Vur. 157.8*).

BĀHULIKĀ : This river is mentioned in the Vatthūpama sutta of the *Majjhima Nikāya* (1.1.7).

BAHUMAṄGALA : Cetiya. A shrine in Anurādhapura in the image-house of which Dhātusena erected Bodhisattva-figures. He also provided a diadem of rays for the

Buddha images in the Cetiya. These images were known as Kālasela Sathā and Upasumbhā (Cr. XXXVIII 65). The Cetiya is probably identified with the Mangala, Cetiya.

BAHUMATĪ · Same as the Bāgamatī.

BAHUNETRA : A Tirtha on the bank of the river Narmadā to be visited on Travodasi (M. 191.14).

BAHUSĀLAGA · A village where Mahāvira is said to have journeyed from Maddana and proceeded to the capital of Lohaggala. The place is otherwise unknown. (L. A. I p. 270)

BAHUVĀDYA · An ancient territory mentioned in the *Mahābhārata* (VI. ch. 9.55).

BĀHYĀ · This river rising from the Sahya mountain is mentioned in the Purānas along with the Kāveri (e. g. Br II 16.35).

BAIBHRĀJA SAROVARA · Same as Mānasarovara

BAIDISA : According to the *Brahmi Purāna* (ch. 23), it is Vidiśa.

BAIRĀTĀ · It is the same as Virātanagara in the former Jaipur state, Rajasthan.

BAIRĀTAPATTANA · Huen Tsiang visited this place in the 7th century. It was the capital of the old kingdom of Govāsana and has been identified with Dhikuli in the district of Kumaon, U. P. (Fuhrer's MAI p. 49).

BAISIKYA · Also known as Basya (Br. ch. 27).

BAITHĀNA : Ptolemy mentions Baithana for Pratyāsthāna (or Patitthana) which finds mention in the *Purānas* as the capital of Madhyadesha the kingdom of Puru, the dutiful son of Yayāti.

BAKASVABHRA · A locality mentioned in the *Rājataranginī* (I. 329) in relation to the Kashmiri King Baka (2442-40 Laukika date of accession) of the Gonardiya dynasty.

BAKSARAGHATA : A sacred ghāta in the Raibareilly district of U. P. Lord Kṛṣṇa is said to have killed here the demon Baka. This ghāta is situated on the bank of the river Gangā. A good many fairs are held here every year. According to the local tradition the present temple of Nāgeśvara is built by Lord Kṛṣṇa himself. (see *Tap.*).

BAKULĀSANGAMA : A sacred Tirtha under Śābhramatī. (P. I. T. 133.27).

BAKULAVANA : OR BAHULAO : The fifth of 12 Vanas near Marhūrā in U. P. (*Var.* 153.36 : Vide *H. Dh. S.* Vol. IV. p. 690).

BALABALABLI : The Bhūvaneśvara Prāsasti refers to Balababhi. H. P. Sāstri has identified it with Bāgaḍi (*H. G. I.* p. 211).

BALABHADRA-LINGA : A Linga in Vārāṇasī. (L. quoted by K. T. p. 47).

BALADEVAPATTANA · The name occurs in the *Parāśara Tantra* and the *Brhat Samhitā* (ch. XIV). along with countries, cities, etc. situated in the South. Most probably. the *Periplus Maris Euxin* and Ptolemy's geography mention it under the names Palaiptwai and Batli patna respectively. Kern in his English Translation of the *Uṣṇiṣ Sūtra* and Schoff in his English Translation of the *Periplus* have identified this place with Baler Patam and Dabhol respectively.

BĀLĀGHĀTA : This district is situated where five plates of Prithivīsenā II were discovered (*E. I.* IX. 267 ft.)

BALĀHAKA : Balāhaka, Raabha, Cakra and Maināka are mountains extending up to the Iavana ocean (M. 121.72).

BALAHARĪ : This Kāmśrīan stream finds mention in the *Rājataranginī* (VIII. 2898).

It was probably the name of the stream which runs from the Dudakut Pass and after draining the neighbouring villages joins the Madhumatī at Atavath. (Stein, *Rāj. Trans.* Vol. II 229 and note.).

BĀLĀJĪ : A well-known temple 6 miles off Tirupati town in northern Arkat district in Madras Province. Śukra, Bhṛgu, Prahlāda and Ambariṣa are said to have practised penances here. It is situated on a hill named Vainkaṭa-giri. Rāma is said to have stayed here for a night along with his brother and Sītā while he was on his way to Ayodhyā from Lankā. Svami Śankarācārya established here the images of Vainkaṭeśvara Nārāyaṇa and Bālāji.

According to the local tradition, Garuḍa brought Vainkaṭācala from heaven and placed

it on the bank of the Svātnamukhī river in the Drāvīda country, and also placed on the same hill the sport-tank of Viṣṇu who later on began to live on that hill along with Lakṣmī, Earth and the goddess Nīlā.

The Svātnamukhī river flows about a mile to the south of Upadī town and Tirupatī is located on the Tirumala hills where is situated the temple of Balajī.

The *Prapannāmṛta* (51st chapter) of Rāmānuja School mentions a Govindarāja temple situated near the temple of goddess Godā, the daughter of Bhattachātha Sūri. The summit of Vainkātācala is about 2500' high from the sea level. The Temple of Balajī is situated 6 miles away from Tirupatī and the boundary of the temple is 110' in length and 260' in breadth. There is a tank Svāmi-puskatīnī 100 yds. in length and 50 yds. in breadth near the temple and around which are constructed the stair cases.

BALĀKĀ A sacred place near the Gardhamādana mountain mentioned in the *Mahābhārata* (ch. 25 19).

BĀLĀKADĪSA A country with 2½ crores of Gramas mentioned in the *Skanda Purāṇa* (Māheśvara Khanda, Kumārika Khanda, ch. 39 ver. 127 ff.).

BĀLĀKALONAKĀRĀMA (Bālākalonakārāgām) A locality near Kosāmbī. When the monks of Kosāmbī started quarrelling, the Buddha left them and went to Bālākalonakārāma, where he visited Bhagu and preached to him on the virtues of solitude. The teachings of the texts are uncertain, and it is impossible to say whether a village (gāma) is meant or only a grove (āraṃa). The reading Bālākalonakārāgāma occurs in the *Majjhima* commentary (*M. A.* I 596).

BALĀKALPA : It is one of the four villages near Tiruvela which are mentioned in the *Mahāvastu* (Vol. II. p. 207).

3ALAKAM : See Bālāśrama

3ALAKĀRĪNĪ : A river mentioned in the *Kūrma Purāṇa* (ch. 13-cd Venkatesvara Press, Bombay).

3ALĀKEŚVARA : A Linga in Vārāṇasī, *L.* quoted by *Kt. T.* p. 43.

BALĀKEŚVARA : On the southern bank of Narmadā, at a distance of about 9 miles from the Poona Ghat is a temple known as Bālākeśvara (*M.* 191.19). Bali is said to have practised penances here and is also credited with the consecration of the image of the aforesaid deity. (*K. T.* p. 230).

BĀLĀPA Or **BĀLĀPENDRA** : A sacred place situated on the bank of the Sābhramatī (*P.* VI 145-1-24 and 37).

BALAPĀSĀNA : A locality in Rohana mentioned in the account of the campaigns of Prakamabāhu I (*Gr. LXXIV.* 178, *LXXV* 3 5).

BALASĀNĪ : Balasāne, famous for its temples of the Chalukyan style, stands in the Pimpalner taluk of the west Khandesh district of Mahārāstra state. (*E. I.* XXXI Pt. VII July 1942, pp. 309 ff.).

BĀLĀŚRAMA : Bālāśrama mentioned in the *Īkaprakāsa* and *Tirthavagraha*, is identical with the large village Bālāhom situated to the south east of Padampur, in Kāsnur Bālādevī is worshipped in the vicinity of the village in the form of an old stone image under a large Deodar tree. At the foot of a rocky spur descending from the mountain range to the north stands the charming-sighted village of Uyan which is mentioned by Kālhana in the name of Ovana (See, *Rāj.* VII 295). It contains a large sulphurous spring which attracts the sick persons. (*Stein. Rāj. Trans.* Vol. II p. 459).

BALERAKAPRAPĀ : It is a locality mentioned in the *Rājataranginī* (vii. 1238) in relation to the king Harṣa (1089-1101 A. D.) whose one of the governors, formed an avenue with the Damaras fixed on poles from the outskirts of Bālerakaprapā to Lokpūya. The locality is otherwise not known.

BALEŚVARA : A Linga on Śrīparvāta (*L.* I. 92 148).

BALEVA : It is in Sanchor district, Jodhpur. Here has been found an inscription incised on two plates (*E. I.* X. 76 ff.).

BĀHLAVEYA : This country is referred to in the *Kāryamīmāṃsā* of Rājasekhara (p. 8) with certain north-western countries. This

may be the same as Bhātiya near Multan. According to the native historians and the early Arab geographers Bhātiya is a strong fortress near Multan on the Indus. Cunningham also mentions it as Bhātiya or Bāhiya or Bāhatiya and fixes its location between Multan and Alor or Aror (*A. G. I.* p. 294 and map IX).

BĀLHĪKA : The name of this country appears first in the *Atharva Veda* (V. 22) along with other north-western countries, north of Kekaya (*Rām* II. 78). It was the country between Bias and Sutlej. It was another name for Vāhlika (See *Albh.* II. ch. 27, where Valheka is obviously used for Vāhlika). It was conquered by Arjuna. According to the *Mahābhārata* (VIII. ch. 44) they lived on the west of the rivers Rāvi and the Āpaga (Ayu Nadi) and had Śākala or Śālikot as their capital which was to the west of the river Rāvi. According to the *Trikāṇḍaśāstra*, it is Trigarta. In the opinion of Pāṇini and Patañjali, Vāhlika was another name for the Punjab (IV. 2. 117), V. 3. 114, *Ind.* but I. 122) Kātyāyana derives this word from baliḥ.

They were a non-Aryan race and perhaps came from Balkh, the capital of Bactria. Bālu and Hlika were names of two asuras of the Bias river after whom the country was so called. (*Albh.* VIII ch. 45. *A. S. R.* Vol V). Bāhikas were contemptuous in the public eye, and were compared to cows. cf. gaurvāhikah.

Jassen has identified this country with the present Balkh regin. This identification is also corroborated with the account given by the *Kāryamīmāṃsā* (ch. XVII).

BALLĀLPURĪ : The capital of Ādisūra and Ballālasena, kings of Bengal now called Rāmapāla or Ballālabādi, about four miles to the west of Munshiganj at Vikramapura in the district of Dacca. (*A. S. R.*, Vol. III, p. 163). The remains of Ballālasena's fort still exist at this place. It is said to have been founded by Rājā Rāmapāla of the Pāla dynasty, and a large tank in front of the fort still bears his name. He was the son of Vighrahpāla III and father of Madanapāla. The five Brāhmanas, who came to Bengal from Kanauj at the request of Ādisūra are said to have vivified a dead post by the side of the gateway of the fort

into a Gajāria tree, which still exists, by placing upon it the flowers with which they had intended to bless the king. It should be here observed that Ādisūra Jayanta or Ādisūra, who ascended the throne of Gauḍa in A. D. 732, caused the five Brāhmaṇas to be brought from Kanauj for performing a Putrevṣṭi sacrifice, and he gave them five villages to live in, namely. Pancakoṭa, Harikoṭi, Kāmakoṭi, Kankagrāma, and Batagrāma, now perhaps collectively called Pancasāra, about a mile from Rāmapāla. Ballāla's father Vijayasena conquered Bengal and ascended the throne of Gauḍa in A. D. 1072. Ballālasena, who ascended the throne in A. D. 1119, is said to have been the last king of this place. His queens and other members of his family died on the funeral pyre (the spot is still pointed out in the fort), by the accidental flying of a pair of pigeons carrying the news of his defeat at the moment of his victory over the Yavana chief Bāyādumha of Manipur, the Bābā Ādam of local tradition, who had invaded the town of Vikramapur, or, as it was called, Ballālapura, at the instigation of Dharmagiri, the mahanta of the celebrated Mahādeva called Ugramādhava of Mahāsthāna, when the king had insulted and banished from his kingdom (Ananda Bharta's *Ballālasenita* chs. 26 and 27). Bāyādumha or Bābā Ādam's tomb is half a mile to the north of Ballāla-bāstu. Vikramapura was the birth-place of Dīpankara Śrī Jñāna, the great reformer of Lamaism in Tibet, where he went in A. D. 1038, and was known by the name of Atiśa. Rāmapāla was also the capital of the Candra and Varma lines of kings.

BĀLI : An island mentioned in ch. XXXI. of the *Aryamañjari mūlakaḥpa*. Without any doubt it is identical with the island of the same name situated in the east of Jāvā.

BĀLI : This town stands about five miles south-east of Fālma railway station (Erskine. *Rājputani Gazetteer*, Vol. III, p. 178). There are two temples, one of them is a Jain temple containing an inscription of the 12th century A. D. (*I. G. I.*, p. 310).

BALIDĀNGĀ : One of the 51 Śakti-piṭhas in the Hoogli Dist. in Bengal. Here the goddess

is called Candi. The right hand of Satī is said to have fallen here. (Vide Sircar's *S. P. p.* 82).

BALIHARANA : A forest tract (vanavandā) near Kusinārā, where the Buddha is said to have stayed. (A. i. 274: v. 79). It was so called because people made offerings to various spirits there. (A. A. i. 457). It was here that the Kintī Sutta was preached (M. N. ii. 238).

BALIKUNDA : A sacred kuṇḍa in Vārāṇasī. (L. quoted by *Kt. T. p.* 76).

BALISA This village finds mention in a grant of Allasakti (acquired by the Bhārat Itihāsa Samśodhakamandala, Poona). It was given by the Sendraka Prince Allasakti. It is identified with Wanasa in the Bardoli Taluk of the Surat district (*D R. Bhosdarker Volume. p.* 53).

BALLAVA : An ancient territory mentioned in the *Mahābhārata* (VI ch. 9.62).

BĀLOKṢA : This name finds mention in the 57th chapter of the *Arviśams Kalpalatā*. It is the present Balucistan. Bāloksa appears to have been the country of the Baloksas or Balucis. It has been called Baloksi in the *Bodhi Sattva vadāna kalpasūtra* (Dr R. L. Mitra's *Sans Buddh. Lit. of Nipal p.* 60). Balucistan was formerly a Hindu kingdom with its capital Kelat or Kalat (meaning fort), originally the abode of a Hindu ruler named Śvāmī, after whom the fort was called Kalat-i-Sewa, now known by the name of kalat-wa-Neecharah. One of the most ancient places in Balucistan is the island called sata dvīpa (popularly), known as Sunga-dvīpa or the island of Sata or Astol (Astula or Kālī), the Asthala of Ptolemy and Suta-lishe-falo of Huen Tsiang (Astulesvara) just opposite to the port of Paśāṇe (Pāshāni, which is evidently the Pāshān of *Bodhisattvavadāna Kalpasūtra*. Sāta-dvīpa is the Karmine of Nearchus, which is a corruption of Kālyan or the abode of Kālī).

Another place of Hindu antiquity in Balucistan is the temple of Hingalāj. Mulsong also contains a temple of Mahādeva (*J A S. B.* 1843, p. 473).

BĀLUKĀRNAVA : According to the *Taittirya Āraṇyaka*, (I. 7.13) Mahāmeru or Meru is

associated with Bālukārṇava to the north of Himavat which may have been the desert of Gobi (H. C. Ray Chaudhuri, *The mount system of Purāṇas* J. D. L. XIX. 5 fn. 1). According to the *Mahābhārata*, the Pāṇḍavas, after crossing the Himālayas, rested to this place for their final emancipation. Its name implies that it was a sandy place and that it may be identified with Taklamakan desert.

BĀLUKEŚVARA : Paraśurāma is said to have established a liṅga called Bālukeśvara Mahādeva in the Malabar Hills near Bombay (Pargiter's *Mārkaṇḍeya, Sahyakhanda*, pt. II, ch. I).

BĀLUVĀHINĪ : The river Bagin in Bundelkhand. It is a tributary of the Yamunā (*Sk. āvantya kh, revā kh. ch.* 4).

BĀMAHUR : A village mentioned by Aloerunī. It was situated in the way to Dhār 57 farsakh from Mahur. (*Alberuni's India*, p. 202).

BAMANASTHALI : Banasthali near Junāgarh. **BĀMANI** : This village stands at a distance of five miles south-west of Kāgal, the chief town of the Kāgal state in Kolhapur territory, where a stone Inscription of Vijayāditya of the Śilāhara family was found. (*E. I.* III. 211)

BAMARI : Another name of Bāveru.

BAMHANĪ : It is in the Sohagpur tahsil of the Rewah state, Baghelkhand, Madhya Pradesh. Here has been found a copper-plate charter which is of great value to the students of early Indian history (Vide *Bhārata Kosmudī*, Pt. I pp 215 ff, cf *E. I.* XXVII, No. 24, p. 132).

BAMSA : Same as Vatsya (*J. V.* 120).

BAMŚADHARĀ : A river in Ganjam District, on which is situated Kalingapattam. (Pargiter's *Mark. Ch.* 57 p. 305, *I. G. I.* Vol. V. Ganjama and Vamsadhara.) According to certain Purāṇas it issues from the Mahendra Mountain (Eastern Ghat).

BAMŚAKHERA : It is situated at a distance of 25 miles from Shahjapur where a plate of king Harsa was discovered (*E. I.* IV 208).

BAMBHADIVA : An island situated between the rivers Kanhū and Benna, where five hundred monks are said to have joined the Jain order of ascetics. These Tavasas (*Avas. Tr.*

p. 514a) were the forerunners of the Bambhadvigā Sāhā of the Jain Śramaṇas mentioned in the *Kalpasūtra* (8 p. 233).

BAMBHAṆAGĀMA : A village where Mahāvīra is said to have journeyed from Suvannakholaya and proceeded to Campā (*L. A. I.* p. pp. 258, 270). This place is otherwise not known.

BAMBHATTHALAYA : A city where the sixth Tīrthakara is said to have received his first alms (*Ara. Nr.* 323). It seems that Bambhatthalaya was the name of Hatthināpur (i.e. Hastināpura). It is said in the *Vāṇdevahindī* (p. 165) that wherever the venerable ascetic Usabha travelled in Hatthināpur for alms, people made a jewel-seat in his honour and since then came into being Bambhatthala (cf. Cunningham, *A. G. I.* pp. 306-18).

BĀNAGANGĀ : A sacred stream in Śālāgrāma (*V. ar.* 144 63). Rāvana exposed it by shooting an arrow to the south of Someśvara. The *Kalyāṇa Tīrthāṅka* locates this Tīrtha at a distance of three miles from Brahmapara (Kuruksetra). Bhīṣma is said to have been laid upon the arrow-bed at this very place (*K. T.* p. 80).

BĀNAGANGĀ : A river about four miles to the south of Brāhmakunda in Rājagṛha. The duel between Bhīṣma and Jarāsandha is said to have been fought there. (*K. T.* p. 168).

BANAHARA : A river mentioned in a C. P. inscription of Lakṣmanasena, king of Bengal. It has been identified with the river Banas which flows through Dacca district.

BĀNAPURA : Mahābalipura or Mahābaleśvara or the seven pagodas, at the Coromandel coast, Chingleput district, 30 miles south of Madras. It was the capital city of the early Pāṇdyas. Its rocks are carved into porticos, temples and bas reliefs. The ruins are wrapped in the myths of Bali and Vāmana. The monolithic 'Rathas' were constructed by the Pallavas of Kanjeveram, who flourished in the 6th century A. D. For descriptions of the temples and remains at Mahābalipura. See, *J. A. S. B.* 1853, p. 656. Secondly it is the same as Śopitapura. See Sonitapura.

BĀNĀSĀLĀ : Bāpāsālā mentioned in the *Rāja-*

taraṅgī (VIII. 1666) is identified with the present village Bānahl which according to Bate's *Gazetteer of Kāśmīr* (p. 137) lies a few hundred yards north of Adlkūl 75° 16' long. 33° 27' lat. at the foot of the pass called Bānahl Pass which being only 9200 feet above the sea, forms the lowest and easiest route across the eastern portion of the mountain range to the south of Kāśmīr.

The verse 1683 of the Book VIII of the same work ascertains that the castle of Bāgāsālā in which Bhīkṣācara met his end must have been visible from the top of the Bānahl Pass.

BĀNĀTĪRTHA : The *Brahma-Purāṇa* (123-214) locates this Tīrtha on the bank of the Godāvarī while the *Kūrma-Purāṇa* (II. 41.9-10) on the Narmadā. The *Kalyāṇa Tīrthāṅka* (p. 419) mentions a Bānatīrtha situated at a distance of about a mile from Berāvala station on the way to Somnath in Mahārāṣṭra. There is the ancient temple of Śaśibhūṣa Mahādeva. To the west of Bānatīrtha towards the sea-shore is the Candrabhāgā tīrtha.

BANDARAPUCCHIA : Vide Yamunotri.

BANDHUMATĪ : The city of the birth of Vipassī Buddha (*J. I.* 41; *Bu.* XX. 23; *Di.* i. 7).

BANDHUMATĪ : A river near Bandhumatī the birth place of the Vipassī Buddha (*S. N.* i. 190).

BĀNEŚVARALINGA : A sacred Liṅga in Vārāṇasī (*Śk. Kāśī-khaṇḍ.* 33.139; *L.* quoted by *K. T.* p. 48).

BĀṄGANADĪ : This river flows in the Kolar district of the Mysore state. (*E. I.* VI. 183 ff. Vide also *E. I.* VIII. 22).

BĀṄGANAGARA : The Ceylonese chronicle *Mahāvamsa* (ch. VI) mentions this place as the capital of Bāṅga. It has not yet been identified. We may identify it with the Pargana Bhaval, situated in Dacca district. Its jungle contains the ruins of an ancient city.

BANGARH : The find spot of a grant of Mahipāla I in the Dinajpur district of Bengal. (*E. I.* XIV. 324 ff.). The ruins of Baṅgash of

Bānnagara can be seen on the eastern bank of the river Punarbhavā, one and a half mile to the north of Gangācampur which is 18 miles south of Dīnāpur. For further details vide *Introducing India*, Pt. I. 79-80; *Proceedings of the Indian History Congress*, III. 1939-40, K. G. Goswami, *Excavations at Būgarb* (Calcutta, 1948). See Kotivaravasiya

BANIJAGRĀMA . Same as Baniyāgāma.

BANIYĀGĀMĀ : Dey (p. 23) locates it in the district of Muzaffarpur (Tirhut). It was in fact a portion of the ancient town of Vaiśālī (Dr. Hoernle's *Urāsagadāsā*). See Kundagāma. In the outskirts of the village is an image of four-headed Śiva. According to Pālī tradition there is a Bahuputrakacetiya to the north of the place. (*Bu Būn* p. 396).

BANĪ OR KARURA . The capital of Chera or Kerala, The Southern Konkani or the Malabar coast (Caldwell's *Druid. Comp. Gram* p. 96). Scholars differ in respect of its identification. Among them Mr. Śivārāja Pillay, the author of the *Chronology of Early Tamil* identifies it with Cranganore.

BANJULĀ : See Mañjulā.

BANKAPUR . It is the same as Bankāpur taluk in the Dharwar district of Andhra Pradesh. The ancient town called Male Bankāpur stands about two miles south by south-west from the modern town. (*J. I. XXV*. Pt. VI, April, 1940).

BANASA : Several rivers of this name are mentioned. The *Brhat Bhāṣā Vṛtti* states that the flooded water of the river used to cause the cultivation of corns. As the variety of sources refer to it and point towards its different position, therefore it is difficult to identify it. (*L. A. I* p. 271).

BANSKHERA : It stands nearly 25 miles from Shahjahanpur. Here has been found a plate of Harsa. (*E. I. IV*, 208).

BAPPANĪLA : The old territory in Kashmir mentioned in the *Rājataranginī* (Book VIII. 1989, 1993) in relation to Malla's son Lothana who secured the help of some Thakkuras and

attacked Mallārjuna. The position of the locality is unknown.

BARA : Known as Baruna (*Āra. Kalp*. 99).

BARABAR HILLS : These hills situated about 16 miles north of Gayā contain some caves known as sītgharā (seven houses). These caves are divided into two groups. The four southernmost in the Barābar group being more ancient. The Nyagrodha cave contains an inscription recording the gift of the cave to the Ājivikas by Aśoka (Law, *J. G. I* p. 211-12, *Geographical Essays* pp. 17, 341).

BARABBALA : A locality in Ceylon mentioned in the account of the campaigns of King Parakkama Bāhu I (*Gr. LXIV* 51).

BARADĀ : It is the river Wardha in Madhya Pradesh (*Mālarikāgnimitram* Act V, Ch. 109, *Mbh.* III ch. 85 P. Adī ch. 39). It is a tributary of the Tungabhadra. On it is the town Vanavāsī, the abode of the two Daityas Madhu and Kātabha. See Vanavāsī and Varavati.

BARAGAON . This village is situated at a distance of 27 miles north by west of Marwārī, the chief town of the Marwārī Tahsil of the Jubbulpore district, where an inscription has been discovered incised on a broken stone slab. (*J. I. XXV* Pt. VI April, 1940).

BARAGOZA }
BARIGĀZĀ } Same as Bharukaccha.
BERIGĀZĀ : }

BARĀKARA . It is in the Burdwan district. It contains some temples of late mediaeval period. (*A. S. I. Annual Report 1917/18*, Pt. I. p. 9). Its ancient name is unknown.

BARANĀRKA : Baranārka is mentioned in the Deco. Baranārka Inscription of Jivitagupta II. It is the ancient Vārunika, a village situated about 25 miles to the south-west of Arrah in the district of Shahabad of Bihar Province. (*G. I. I* Vol. III)

BĀRANĀVATA : It is Barnava, 19 miles to the north-west of Meerut, where an attempt was made by Duryodhana to burn the Pāṇḍavas (Führer's *MAI*; and *Mbh.* I. ch. 61.17; 148).

It was one of the five villages demanded by Kṛṣṇa from Duryodhana on behalf of Yudhiṣṭhira (*Mbh.* V. ch 31.19-20 ; 82). The *Skanda-Purāṇa* mentions its location near Uttara Kāśī, which is certainly a mistake. (*Tape.* p. 414).

BARVAI : Is identical with the present Junagadh situated near the Raivatala hills and is probably different from the Dvārakā on the seashore. (*I II Q* 1934, 541-50). Here dwelt Kanhavāsudeva and Andhagavanhi (*Brh. Phā.* 1.1123). It was the capital of Suratha one of the twenty-five and a half Aryan countries and is described in several Jain works. Nine yojanas in extent and Twelve in length: it was surrounded by the stone walls and ramparts. (*Nāṭā* 5 p. 68. *Brh. Bhā* I. 1123). As a flourishing trade centre it attracted people from far and wide, even as far as Nepal (*Ā-Ch* p. 553, *Nr* in p. 110) The *Vāśāḍva* *bande* alludes to the importance of Bārvaḡ as a chief town of the four Janapadas viz Anattha, Kusattha, Sutattha and Sukkarattha. (*Vā. H* p. 77)

BARANA : A town mentioned in the *Aṭṭha-dhāyā* of Pāṇini. Dr R G Bhandarkar has identified it with Actros of Alexander's historians and Dr M A Stein has identified it with modern Una in the North-west Frontier Province.

BARANASTHALA : A town mentioned in the *Rājataranginī* (ch. II). It is probably identical with modern Bulandshahar near Delhi in the Punjab (Growse, *JASB.* 1883). This town is said to have been founded by Janamejaya, son of Parikṣita, grandson of Arjuna (Bulandshahar by Growse in the *Calcutta Review* 1883 p. 342). He performed the Snake Sacrifice at Ahār 21 miles north-east of Bulandshahar (*JASB.* 1883 p. 274). According to Jain inscription it was called Uccha Nagara (*E. I* Vol. I. p. 375).

BĀRDŪLĀ : This village is situated in the Sarangarh state, Madhya Pradesh, where have been found some copper-plates of Mahāśivagupta. (*E. I.* XXVII. Pt. p. 287).

BARENDRA ; It formed the part of ancient kingdom of Pundrā. It was bounded by the Ganges, the Mahānandā, Kāmāṭpa and the Karatoyā. Its principal town was Mahāsthāna, seven miles north of Bogra which was also called Barendra (*JASB.* 1875 p. 183). See Pundra Vardhana.

BĀRHASPATYA TĪRTHA : A sacred Tirtha on the bank of the Godāvarī (*B.* 122.101).

BARHINA ARCHIPELAGO . According to ch. 48 of the *Vāyu-Purāṇa*, it is situated in the ocean which lies in the south of Bhāratavarṣa. Perhaps it should be identified with Boruco and certain other islands adjacent to it.

BĀRĪ . It is a city to the east of the Ganges at the distance of three to four marches from Kanoj, near which flows the river Sarvā into which drains the river Rahab (modern Ramagangā) and the Kāverī. Kanoj, the capital of Kanauj had been transferred to Bārī in the time of Alberuni (*Al.* Vol. I p. 199).

BARMHATTAR : A locality in Sarkar Satgoan. It is the same as Brahmottar which may be associated with the name of Barina which is derived from Mīama, one of the three tribes that migrated into Barma (Vide Sircar, 28 note).

BARNĀLA ; This small village is situated in the Jaipur state and belongs to Thakursahib of Barnāla which is about 8 miles from Lolsote-Gangāpur Road. Here two inscriptions were discovered (*E. I* XXVI. Pt. III July 1941 p. 118).

BARNĀSA : A river in the geographical list of the rivers of the Purāṇas. Some of the Purāṇas refer to it as Parnāsā or Banāsa. It rises from the Pāṭiyatra mountains according to the Purāṇas, and may be identified with the modern Banas River of Rajasthan. cf. Sircar, *A. M. G. P.* 45.

BĀRNU : A janapada which we come across first in Pāṇini's grammar (IV. 1.103). According to the Pāncaraksa there was a temple of Yakṣa Kapila in this janapada. Hiuen Tsiang mentions it as Fa-la-na. Scholars have identified it with the modern Bannu district.

BARO : This ancient site contains the remains of an ancient city extending upto the neighbouring town of Pathār. The chief remains are of Hindu and Jain temples. (*Gwalior State Gazetteer* I. pp. 199 ff.).

BARUŠA : The Po-lu-sha of Hiuen Tsiang. It has been identified with Shahbargahī in the Yusufzai country forty miles northeast of Pesavara. Here exists a rock Edict of King Aśoka.

BASATI : A janapada watered by the river Indus (*M.* ch. 101, *Br.* ch. 21; *Vā.* ch. 47). The inhabitants of this janapada have been mentioned by Arrianus as Osadion. In the *Geographical and Economic Studies in the Mahābhārata* Dr. Moti Chandra has identified this janapada with Vashatī hill tract which lies in the north-east corner of Baluchistan. But the description of the Purāṇas lead us to think that once this janapada extended upto the Indus.

BĀSIKA : Same as Basya (*M.* ch. 113).

BĀSIM : It is the headquarters of the Bāsim Taluk of the Akola district in Berar, where some plates of Vākātaka Vindhyaśakti II have been found. (*E.* I. XXVI. Pt. III. July, 1941).

BASINIKANDA : It is a village near Madanapalle (*E.* I. XXIV. 183 ff.—*Three Inscriptions of Vaidumbā-Mahārāja Gaṇḍatrimeśra*).

BĀSTRAKA : Bāstraka situated in the Khert District in Kashmir finds its mention in the *Rājataranginī* (Book VIII. 1260) in relation to the Kashmirian King, Sussala (A. D. 1121-1128) who endeavoured to subjugate Devasarasa. The place is otherwise not known.

BASTRAPATHA KSETRA : See *Gṛtinagara*.

BĀSURAVISAYA : Bāsuraṇḍaya consisted of 140 villages and included the southern part of the Haveli taluk of the Dharwar district. (*E.* I. XXVI. Pt. V. p. 194).

BAŚYA : It is Bassein in the province of Mahārāstra. Bāśyā is mentioned in one of the Kanheri inscriptions. It is included in Barālātā (Barar) one of the seven divisions of Paraśurāma Ksetra. The principal place of pilgrimage in

this Barālātā the Bimala or Nirmala Tīrtha is mentioned in the *Skanda Purāṇa*. The Bimalaśvara Mahādeva was destroyed by the Portuguese (*IICB*). It was the kingdom of Silāhāras, from whom it passed into the hands of the Yādavas in the 13th century (*JRAS* Vol. II p. 380).

BĀTADHĀNA : A country mentioned in the *Mahābhārata* (II. ch. 32) was situated in the north-west of Kuru country and was conquered by Nakula, one of the five Pāṇḍavas. It is supposed to be Wethadvipa of the Buddhist period (See Wethadvipa, see *JASB* 1902 p. 161). But this identification does not appear to be correct, as in the *Mahābhārata* (VI. ch. 9, II. ch. 130) in the *Mārkaṇḍeya purāṇa*, (ch. 57) and in the other Purāṇas Bātadhāna has been named between Bāhlika and Ābhira and placed on the west of Indraprastha or Delhi. So it appears to be a country in the Punjab. Hence it may be identified with Bhatnār. Bātadhāna, has however, been identified with the country, southward from Ferozpur (Pargiter's *Mārkaṇḍeya Purāṇa* p. 312 note).

BĀTĪ-ŚA : Known as Batemanātha (c. 19. ch. 109).

BĀTĪ-ŚVARA : This town is situated on the right bank of the Yamunā, 35 miles the south-east of Agra. It contains an ancient mound (*E.* I. I. 907).

BAVĀJĪHILL : This hill lies near Velapādi, a suburb of Vellors in the district of North Arcot (*S I I*. Vol I p. 76). Below the summit of the hill there is found a rock inscription of Kannara Deva (*E.* I. IV 81 ff.).

BĀVERU : It was a foreign kingdom mentioned in the Bāveru Jātaka (*J.* III. 126 ff.) where some Indian travellers went for business purpose. It has been identified with Babylonia. (*Buddhist India*, p. 104).

BAZĀNA : Bazāna, the capital of Gujrat is referred to in the accounts of Alberuni who places it 25 farsakh (about 92 miles) to the north of the kingdom of Mewar (capital Jattaur, i.e. Chitrakūṭa or Chitor) and 15 far-

sakh (about 55 miles) from Rajauri lying on the route towards the south-west from Kanoj. (Alberuni's *Indic*, Vol. I. p. 202). Dr. Sircar identifies Bazāna with the present Bayana in the former Bharatpur state of Rajasthan. (Sircar. p. 162). In the days of Alberuni, Bazāna seems to have ceased to be the capital of Gujrat, as he says, 'This town is called Nārāyana by our people'. The name Nārāyana was apparently derived from a celebrated temple of that god at Bargānā. (*Ibid*).

BELKHARA : This village stands about 12 miles south-east of Chunar in the Mirzapur district of Uttar Pradesh. Here has been discovered the Belkhara Stone Pillar Inscription, which contains a small figure of Gaṇeśa over it. (*A. S. R. XI* 128 ff; *J. A. S. B.* 1911, pp. 763 ff)

BELUGULA : Belugula is the present Śravana Belgola in the Mysore State. It is mentioned in the Kap Copper-plate of Keladi Sadāśiva Nāyaka. (*IIGI* p. 143)

BELUVA (GĀMA) : A small village near Vaiśālī. (*S. N.* 1 III 198; *Ud. A.* 322). It was just outside the gates of Vaiśālī and was to the south of the city (*M. A.* II. 571). According to the Therīgāthā Anuruddha died at Beluva Gāma in the Vajji country. Most probably Beluva refers to the Beluva Gāma (*D.P.P.N.* Vol. II. p. 314).

BELVOLA : This place finds mention in the Venkatapur Inscription of Amoghavarṣa (Śaka 828) . It comprised portions of the modern Gadag, Rar and Navalgand Taluks of the Dharwar district (*J. I.* XXVI. Pt. II. April, 1941, pp. 59 ff).

BELWĀ : It stands at a distance of about 15 miles east of Hili Station. It is within the Ghoraghāta P. S. in the Dinapur district (*J. A. S. Letters*, Vol. XVII. No. 2. 1951).

BENNAKAṬA . Bennakata district comprised the territory round the modern village called Benī, 35 miles to the east of Kosambā in the Gandia Tahsil of the Bhandar district (*E. I.* XXII p. 170).

BENŌYADA OR VENŌYADA : This city was situated on the bank of the Benṇā

and hence it was called Benṇāyada (*Ann. Sā.* 130, p. 137). It was a centre of trade and the merchants landed here with various merchandise while returning from Pārasakūla (*Uttarā. T.* p. 64). It is said that Benṇāyada was visited by Śrīya when he was a prince. (*Avā. Cū.* p. 546).

BETADVĀRIKĀ : A small island 20 miles to the north-east of the present Dvārikā town in the bay of Kaccha. According to the popular Hindu belief it was a favourite walk of Lord Kṛṣṇa. The Attakathā of the Petavatthu mentions that once Lord Kṛṣṇa was going from Dvārāvātī to his favourite grove. On the way he came across a beautiful lady named Jāmbavatī and married her. The grove mentioned to this effect is the same as Betadvārikā. This small island is marked with its natural beauty (*Bu Bhu* p. 487). The place contains the temple of Ranachodajī around which there are a number of small temples and images

BFUTUL : It stands in the Betul district of the Madhya Pradesh, where the plates of Samk-sobha of the Gupta year 199 were discovered. (*E. I.* VIII. 284 ff).

BIABRU : A place where the Bhābrū Edict or the Second Rock Edict have been found. This edict comes from one of the Varat hills, situated about 12 miles from the camping ground at Bhābrū. (*Report of the Archaeological Survey, Western Circle*, 1909-1910).

BIĀDĀNĀKA Rājāśkhara has mentioned it along with Takka and Maru countries in connection with the Apabhramśa speaking areas (*Kāv.* ch. 10 p. 51). The relation of Bhādānaka to Takka and Maru shows that the former must have been somewhere near Rajasthan or Marwar. Bhādānak, may be the same as Bhātādhāna, a country mentioned in the *Mabābhārata* (II. ch. 32) as situated in the northern India. It may be located somewhere between the river Sātradu and Vinasāna. (See. Pargiter's map. *J. R. A. S.* 1908).

BHADDAVATĪ or BHADDAVATIKA : It was a famous trade centre in the age of the

Buddha and was situated somewhere in the neighbourhood of Kauśāmbī. It is said to have been included in the Cedi country which was in the vicinity of Vatsa. The famous Śreṣṭhī Bhaddavatva the father of the girl Sāmavati, whom Udayana, the king of Kauśāmbī married, dwelt here. The Surāpāna Jātaka talks of the presence of the Buddha in this city. The shepherds and cowherds of the locality prevented the Buddha from going to Ambatittha, where was a dangerous cobra. Having passed some days Buddha marched for Kauśāmbī and preached there the disciplines prohibiting wine drinking. A road led from Bhaddavatī to Kauśāmbī which shows the existing trade relations between the two cities. It roughly corresponds to the modern village Bhādaka in the Chandā district of the Madhya Pradesh. (cf. *Bu. Bhu.* p. 431. See also Bhadravati).

BHADDIYA . It has been called in the Divyāvadāna as Bhadrakara and has been referred to in the Buddhist Pali literature as a city of the Anga Janapada. It may be equated with the Bhaddiya or Bhadrika of the Jain literature where Mahāvira spent two Pajjusanas. The *Umayapitaka* states that the Lord Buddha once went from Vārānasi to this place and halted in the Jatiya Vana in its suburb. (*I m. Hindi* p. 207). On another occasion he went from Vaisālī to this place and halted in the same grove (*I m. Hindi*, p. 248). While residing in the Jatiya Vana of the Bhaddiyanagar the Lord Buddha is said to have prohibited the use of wooden sandals. Bhaddiya the disciple of the Buddha hailed from the Bhaddiyanagar. Mahā Pt. Rāhula identifies it with modern Monghyr. But it is more likely represented by the place namely Bhadaria situated about 8 miles to the south of Bhagalpur (See for detail *Bu. Bhu.* p. 355A). It appears that at the time of the Buddha, the kingdom of Anga had been annexed to the Magadha kingdom of Bimbisāra, as Bhaddiya is said to have been situated in that kingdom (*Mag. VI*, 39; *Db. A* p. 384, Spence Hardy's *Manual of Buddhism* p. 166).

BHADIKA : Identical with Bhaddiya (*Ksr.* Ch. VI). Mahāvira spent here two Pajjusanas (rainy seasons).

BHADRA : A country having 10 thousand of villages or 'Grāmas' mentioned in the *Skand Purāṇa* (Māheśvara Kh. Kumārikā Kh. ch. 39). Karna is said to have conquered a Republican country "Bhadra, in the course of his expedition. (*Mbb.* III, 254, 20, *ibid.* 53, 14-17, 284, 24)

BHADRĀ ; According to the Putānas. (*Vishnu* Bk. II ch. 11) *U'ānata* (51, 52) *Bhāgarata* (V 175), Bhadrā branched off from the main stream of the Ganges when the latter escaped itself from the locks of Śiya. It is said to have washed the country of the Uttara Kuru and emptied itself into the northern ocean. Wilson thought that the Bhadrā emptying in the north ocean, represented the Obi of Siberia. Dev identifies it with the river Yarkand on which the Yarkand town is situated and he further gives it another name as Zarafshan.

The *Narāyaṇapitaka* (63, 18) however, states that a town or city Harhara is situated on the river Bhadrā. A small river Bhadrā is also referred to in the *Bombay Gazetteer* (I, II, 377, 397) and is said to have met with the river Tungā and the combined streams thenceforth are probably known as Tungabhadrā and their confluence marks the site of a Tirtha namely Rāmesvara (Sircar, *J. M. G.* p. 89).

BHADRADOHIA . A linga in Vārānasi. (*L.* quoted by *Kt. T.* p. 52).

BHADRAKA . It is a janapada known after Bhadraka (*M* 48.20).

BHADRAKĀLĪŚVARA : A sacred place where the performance of Śrāddha leads to the highest goal. (*M* 22.74)

BHADRAKĀLĪHIRADA . A sacred kunda in Vārānasi. (*L.* quoted by *Kt. I.* p. 87).

BHADRAKARNA , Situated on the southern bank of the Narmadā. It is also called Karpapura or Karnali. It contains a famous shrine of Mahādeva (*Jr.* Pt. I ch. 15 and *Mbb.* III ch. 84). A sacred Hrada (lake or reservoir)

in the Trineteśvara or modern Than in Kathiawad (K. I. 34; Prabhāsa Kh. Arbuda Kh. ch. 8, Ag. 109.17).

BHADRAKARNIŚVARA : The *Mahābhārata* prescribes it as the appropriate place for performing the Śrāddha ceremony (III, 84, 39); and the *Skanda Purāṇa* (Arbuda Khanda, 8.1-2) refer to it as a linga at the pool of the same name on the spurs of the Arbid itself.

BHADRAKASAT' : It lay in Kānyakubja or Kanauj. The Royal house of Vārāṇasī had matrimonial relations with King Mahendra, who was the tribal king of Bhadrakasat. (R. I. Mitra, *Northern Buddhist Literature*, 143 ff)

BHADRAPATTANA A variant of Bhadravati.

BHADRĀRAKA . A It may be identical with Bhadara which is about two miles to the south west of Ymū (*Important Inscriptions from the Barode State*, Vol. I, p. 20).

BHADRĀSĪLĪ . The city of Bhadrāsīlā was a rich and populous one extending 10 yojanas in length and breadth and was well divided with four gates. There was a famous royal garden in this city (*Ju* p. 315). This city was situated to the north of the Himālayas (*Bodhi Kalp* 5th Fallava pp. 2 and 6). The city was later on called as Takasīlā (R. I. Mitra, *Northern Buddhist Literature*, p. 310).

BHADRĀSĪLA : The *Mahābhārata* (VI ch. 6.13) alludes to the concept of the earth with Meru as its central pivot and four continents (four dvīpas) surrounding it in four directions. Bhadrāsīla is the continent (dvīpa) lying to the east of the Meru. The Buddhist Pālī literature also testifies to the existence of the four continents round the Meru, but Bhadrāsīla is there substituted by the Pubbavideha which also lies to the east of Meru. (Cf. *Bu Bha.* p. 58, n). Purāṇas refer to Agnidhara the king of Jambudvīpa who appointed Bhadrāsīla as the king of the countries lying to the east of Meru; therefore the country was known as Bhadrāsīla. (*Gr. of P. V. J. M.*, p. 10). In this continent was a forest named Bhadrāsīla which contained Kālāgra trees. (*Mbh.* vi. 7.74.)

The Śāntiparva talks of a Bhadrāsīla Varṣa where Yudhishthira ruled. (14/24).

The Purāṇas mention neither Bhadrāsīla nor Bhadrāsīlavarsa, but they talk of one Bhadravarsa as the region of Jambudvīpa. Some scholars identify this Bhadravarsa with the Hwang-ho basin or North China.

BHADRATĪRTHA The *Padma Purāṇa* (I. 18.54) locates it on the bank of the Narmadā, while the *Brahma* (165 I) and the *Matya* (22.50) place it on the Godāvarī.

BHADRATUṅGA . A sacred Tīrtha mentioned in the *Mahābhārata* (III. ch. 82.80).

BHADRĀVAKĪŚĀ Bhadrāvākāśa finds its mention in the *Rājataranginī* (viii. 501) in relation to Sahasramangala. It is identical with Bhadrabāhu situated to the south of the Cināb and adjoining Kistavār. (Stein. *Rāj. Trium* Vol II p. 41).

BHADRĀVANA The 6th out of 10 vanas of Mathurā (I. ar. 153.37, 161.7). The *Vāmana* (82.50), *Padma* (12.10) and *Varāha Purāṇas* (5.12) place it on the north side of the Himālayas.

BHADRĀVANA SANDA . A grove near the Bodhi tree where the Buddha took his noon-day rest after the meal of milk-rice provided by the well-known Sujātā (S. N. I. II. 391).

BHADRĀVATĪ It appears to be the Sanskritised form of the Pālī Bhaddavati discussed above. The derivation seems to be correct phonetically and philologically. The Pālī sources adduce overwhelming evidence to place it somewhere in the vicinity of Kauśāmbī. Now it appears essential to check the Sanskrit and other evidences to that effect. The *Jaimini Bharata* (ch. 6) quoted by Dey places it at the distance of 20 yojanas from Hastinapur, but to which direction the learned author failed to specify. The *Padma Purāṇa* (Uttara ch. 30) alludes to its existence on the banks of the Sarasvatī. The Purāṇas talk of one Sarasvatī in the Punjab or in Gujrat (Śīrāt p. 33, cf. *ibid* p. 39) and group the other with the river Yamunā (*ibid*. p. 57).

In the post-Vedic literature the name *Sarasvatī* has often been applied to many streams and brooks. (*S. I. A.* Raychaudhury p. 127 ff.). Some Buddhist sources agree to the effect that a river *Sarāvati* flowed in the *Madhyadeśa*. Ptolemy refers to *Bardaotis* to the east of the *Vindhya* range which no doubt, denotes the *Madhyadeśa*. Thus we see that the Pāli, Sanskrit and the Greek sources together point to the position of *Bhadrāvati* somewhere in the middle country. Local traditions relate *Bhāndak* in the *Chanda* district with *Bhadrāvati* and *Buari* an ancient place in the *Jhelum* district of the *Punjab* also claims the honour of being *Bhadrāvati*. However *Cunningham* identifies it with *Bhilsa* (*Bhilsa Topes* p. 364) and *Dey* with *Bharala* in the *Chanda* district and it has been equated with *Bharhut* in the *A. S. R.* XXI. p. 92. But it seems more plausible to identify it with *Bhandak* in the *Chanda* district of *Madhya Pradesh*, which carries the weight of the tradition as well as literary sources.

BHADRĀVATĪ . One of the four original streams of the *Ganges*, the other three being *Sitā*, *Alakanandā* and *Sucakṣu* (*B* III. 56-52). According to *Dr. S. B. Chaudhury* it is the present *Bhandak* (*L. J. A. I.* p. 57 n).

BHADREŚVARĀ : According to the *Matya* (22.25) and the *Kīrti Prāyaṣa* (II.41.4) it is a *Sivalinga* on the north bank of the *Narmadā*. The *Liṅga Purāṇa* (I. 92-136) and the *Kalpataru* on *Tīrthas* (pp. 52.68) locate it in *Vārāṇasi*. Another *Bhadreśvara* is a sacred *Tīrtha* in *Kaccha* in *Kathīāwād*.

BHADREŚVARĀ ; The goddess *Bhadrā* is worshipped here. (*M.* 13. 31). This *Bhadreśvara* is possibly in the *Hoogly* district (*Dr. D. C. Sircar* in *J. B. B. R. A. S.* vol. XIV. p. 82).

BHAGALAVATĪ : A place in *Uttarakuru*. The *Dighāṅkārā* (III. 201) says that it is a hall (*Sabhā*). According to the *Sutta-Nipāta* commentary (I. 197) it is a mountain in the *Himavan* where the *devas* assembled every month for 8 days in order to settle disputes. The *Sumaṅgala Vāṇī* (III. 967) says that it is a jewelled

pavilion 12 leagues in extent on the bank of the *Dharanī* lake.

BHĀGANAGARA : It is *Hyderabad* in *Deccan*.

BHĀGAPRASTHA : One of the five *Prasthas* or villages said to have been demanded by *Yudhiṣṭhira* from *Duryodhana*. It is *Bagpat* 30 miles to the west of *Meerut*. See *Pāṇi-prastha*. It is situated on the bank of the *Yamunā* in the district of *Meerut*.

BHAGAVĀNAGAṆJA : This village stands in the south-east of the *Dinapur* sub-division, a few miles south-east of *Bharatpur*. There is the remains of a *Stūpa* which has been proved to be identical with *Drona Stūpa* referred to by *Huen Tsiang*. This *Stūpa* was named after a *Brāhmana* named *Drona* who distributed *Buddha's* relics after his death (cf. *Mahā-parinirvāṇa Suttaṇṭa*, *Digba II*). This *Stūpa* is a low circle mound about 20 feet high. Near it flows the *Punpun* river. (*A. S. R.* Vol. VIII).

BHAGAVĀNAMATHA : The locality referred to in the *Rāyachengini* (*Book VII*, 1678) is otherwise unknown.

BHAGAVATAPADI . It is the river *Ganges* (*Bh. V.* 17.1-9).

BHĀGAVATĪ : Same as the *Bāgamatī*. Vide *Bachamatī*.

BHĀGĪRATHĪ : One of the streams of the *Ganges* (*Hp I* ch. 15: *J a.* 93. 255 *Ap.* II 436) also known as *Hoogly* river near the mouth of which was the *Vanga* capital as mentioned in the *Purāṇas*. The river was so called because the sage *Bhagiratha* brought this sacred river (*Mbh.* VI. 107, 9961; v. 178.7096, *Br.* II. 48.42). It is also mentioned in the *Yoginī Tantra* (2, 4, pp. 128-29). It may also be the name of a separate river flowing from the *Himālaya* and forming one of the chief sources of the *Ganges*. It originates from the *Nārāyaṇa* mountain beyond *Badarinātha* (*K. T.* p. 53) and meets *Alakanandā* at *Devaprayāga* (*K. T.* p. 49). The river flowed past *Himsavati* (*Ap.* I. 51; II 343). *Vaidyanātha Mahādeva* lay in the *Jungala Jharikhand* country

which was situated to the west of the Bhāgirathi.

Navadvīpa i. e. Nadia was situated on the Bhāgirathi on the south-west of Bengal.

From the 12th to the 16th century the Bhāgirathi was claimed to have been the eastern boundary of the kingdom of Orissa. The *Matsya-Purāṇa* (121.41) says that it is one of the seven streams that started from Bindusaras and which following Bhagiratha's chariot reached the sea. The Govindapur Copperplate of Lakṣmanasena points out that the river Hoogly was known as Jāhnavī which flowed by the side of Betal in the Howrah district (*Inscriptions of Bengal*, Vol. III 94, 97 see also Gangā).

BHAILI ASVĀMIN : According to an inscription of Paramār Udayāditya, dated V. S. 1229 (1171, A. D.) the area around Bhilsa in the former Gwalior State

The Udayapur (former Gwalior State, now in Madhya Pradesh) inscription of 1173 A. D. mentions a village in Bhṛngāikā Cātuhastī pathaka which formed a part of this district (*J. A. I. Vol. XVIII* pp 344 ff)

BHAIAMSADĀ : According to the Jagannāthārāya temple inscriptions at Udaipur this village stands near Chitor (*J. A. I. XXIV Pt. II April 1937* p 65).

BHAINSRORGARH : There are several beautiful temples at Baroli about 3 miles north-west of Bhainsarorgarh in the former Udaipur State in Rajputana. The chief temple of Ghateśvara stands in a wall-enclosure. The charming image of Lord Viṣṇu is reposing on a serpent-bed which, according to Fergusson, is the most beautiful piece of Hindu sculpture.

BHAIRANAMATṬI : This village stands at a distance of ten miles east of Bāgalkot, the chief town of the Bāgalkot taluk of the Bijapur district in the Bombay state. There has been found a stone inscription (*E. I. III. 230*).

BHAIRABA (VA) : It is one of the three important spill channels of the Ganges, the other being Sarasvatī and Bhāgirathi. It finds its origin at a place (i. e. tract between Malda and

Murshidabad) where the Ganges is spilt up into numerous drains (Radhakamal Mukerjee; *The Changing Face of Bengal*, 1938, pp. 141-2).

BHAIRAVA : A Tirtha mentioned in the *Matsya Purāṇa* (22.31).

BHAIRAVEŚVARA : A linga in Vārāṇasī (*L. 92.137*).

BHĀJĀ : It is famous for its Buddhist caves in the Bhoraghat hills between Bombay and Poona road at a distance of about a mile from the Mahāvli railway station. Its cave No. 1 is a natural cavern. The caves Nos. 2 and 6 are all plain Viḥāras. There is a cātya here which is the specimen of its kind in cave architecture. There is one irregular Hall with three cells. These caves are earlier than 200 B. C. (*H. G. I. p. 279*).

BHĀKTAPURĀ : It is the same as Bhāṭgāon which was the former capital of Nepal. It was also called Bhagatapattana. Narendradeva, king of this place, is said to have brought Avalokiteśvara or Simhanātha-Lokeśvara (Padmapāni) from Putalakā-Pārvata in Assam to the city of Lalitapattana in Nepal to ward off the bad effect of a draught of 12 years. The celebrated Shalakarī (Six lettered) "Om Muṃḍame Hum" so commonly used in Tibet is an invocation of Padmapāni (*Dey. p. 31*).

BHĀLIĀTA : This is the country situated by the side of the Śūktmān mountain. It was conquered by Bhīma (*Albb. II. Ch. 30.15*). It is also mentioned in the *Kālikā Purāṇa* as having been conquered by Kalki Bhallata. It is perhaps a corruption of Bhara Rāṣṭra. The name does not appear in other Purāṇas.

BHĀNDĀGĀMA : This village was on the way of the last journey of the Buddha from Vaiśālī to Bhoganagara. Here he stayed on the invitation of the Vajjis and preached to the monks on amiableness, meditation, wisdom and disinclination and started for Hatthigāma. (*Dī. II. 123 An. II. 1 ff.*).

BHĀNDĀGĀRA : It is identified with Bhāndarmāṇḍal in M. P., 38 miles from Nagpur (*E. I. XXV. 206*).

BHĀNDAHRADA : A sacred kunda in the district of Mathurā (Ur. 157-10).

BHĀNDARAMANDAJA : It is mentioned in the Ratnapura stone inscriptions as a Maṇḍala which may be some portion of Bhāndara in Madhya Pradesh, 38 miles from Nagpur anciently known as Bhīndāgā (See E I XXV. 206).

BHĀNDĪRA In Mathurā It is the 11th out of 10 Varas of Mathurā (Ur. 153-43 N. Uttarārḍha. 79.10.18). (Vide. IL Dh. S. Vol. IV. p. 691).

BHĀNDĪRAKAVĀTA : A sacred Tīrtha near Vrindāvana (Bh X 18.22, X 19.13).

BHĀNDUPA : It is a village in the Salsette Taluk of the Thara district of Madhya Pradesh, where the plates of Citarajadeva were discovered (E I. XII 250 ff.).

BHĀNGA or **BHĀNGI** : It is mentioned in the *Mahābhārata* (II 31.11) It included the districts of Hazaribagh and Mānbum Its capital was Pāpā where Mahāvīra is said to have attained salvation. Formerly it was known as Apāvā but after the death of Mahāvīra it came to be called Pāvā (*Journ. Comp.* p. 255)

BHĀNGATĪRTHA : A sacred Tīrtha on the bank of the Narmadā (AI 191. 52)

BHĀNGILA It is identical with the present Bāngil which is situated to the south-west of Paraspor in Kashmir. It is mentioned in the *Rājataranginī* (VII. 498) in connection with the Kashmirian King Kalasa (A.D. 1063-1089) who endeavoured to capture it by force but failed in his attempt and perished. The Damaras of Bhāngila are mentioned elsewhere in the same work (VIII. 31.30) in relation to Samkaravarman's town in Patan.

BHĀNĪ : This village, situated in the Patala called Madavatala, is referred to in the Kamauli plate of Govindacandra (V. S. 1184). It is not yet identified. (E. I. XXXVI Pt. 2, April, 1941).

BHĀNĀNAGIRI : According to Dr. V. S. Agrawala it is one of the four mountains men-

tioned in the Ganapāṭha of the *Astādhyāyī*, which represents the chain of mountains running from Afghanistan to Baluchistan. He assumes that this hill is probably the modern hill Kohi-baba range sandwiched between the Sulaiman and the Hindukush and acts as the central watershed for the disposal of water to the south, west, north and east. (See I. P.)

BHĀNSURULĪYA Mentioned in the *N. Tirtha Cīrṇa* (12 p. 810). It is said that at the time of the feasts the Bahurāja ascetics assembled here.

BHĀNUŚĪLĀ Same as Bānāsālā. See Bānāsālā.

BHĀNUTĪRTHA : A holy Tīrtha on the Godāvarī, mentioned in the *Brahma Purāna*. (138.1, 168.1)

BHĀRABHĪCĪŚVARA : A linga in Vārānaśi. (L. quoted by Kt T. p. 93).

BHĀRABHŪTĪ : A sacred Tīrtha on the Narmadā (AI 194.18 K Pt. II. 42.25 Part P. I 21.18) It is mentioned as a Janapada in the *Mahābhārata* (VI. ch. 2.68)

BHARADVĀJA : The *Kāśikā* mentions it clearly as a country. Pargiter remarks that Bharadvāja is often mentioned in the *Mahābhārata*. (VI 9.68) in connection with the upper part of the Ganges near the hills, and Bharadvajas were the people living in Garhwal (*Mār.* 320) Pāṇini mentions the Ātreyas as a division of the Bharadvajas. *Agt.* IV. 1. 110).

BHARADVĀJA ĀSRAMA : This Āsrama stood on the confluence of the rivers Gangā and Yamunā at Prayāga. (*Rām.* II 54.9-10, VI. 127.1 and 17, *Mbh.* III 102.5-6) Rāma himself stated that this hermitage was not far from Ayodhyā (*Rām.* II. 54.24). It was visited by Rāma on his way to Dandakāraṇya. Bharata, his brother also visited this Āsrama while wandering in search of Rāma. For the discussion of the real site of the Āsrama Vide an Article by R. M. Shastri published in the *Journal of Ganzārtha Jha Research Institute* (Vol. III pp. 189-204 and 433-474). The image of the Rṣi Bharadvāja is worshipped in

a temple built on the site of this hermitage at Colonelganj.

BHĀRAHA : One of the seven parts of Jambudvīpa according to the Jaina work *Jambudvīpanibhūti* (1-10).

BHĀRAHAVĀSA : The name of Bhāravarsa given by the Jain tradition. (*Bh. Bh.* p. 54).

BHĀRAHUTA : It is in Madhya Pradesh, 120 miles to the south-west of Allahabad and nine miles to the south-east of Saina Railway Station, celebrated for its Śrīpa said to belong to 250 B C.

BHĀRAKACCIA : Same as Bharukacca.

BHĀRAṆA : This village stands near Khambhāla, a sea-port in the Gulf of Cutch in the Jamnagar state, Kathiawar. Here a stone inscription has been discovered (*II. G I p 277*).

BHĀRANĪPĀDU : Near this town a battle is said to have been fought between a Cola king Kāmarāja and king Simha (*J. I XXVI Pt. I*).

BHĀRATASETU : The *Rājataranginī* (VI 1333) mentions it in connection with Harsa's (A D 1083-1101) enemy Uccala's defeat. The position of the locality is unknown.

BHĀRAT-ĀŚRAMA : A sacred spot at Gayā (*Br. III 13.105, Al 13.46*) Devī is called Lakṣmī-Aṅganā (I 'ā. 77.98.108.35 and 112.24). The *Kārmā Purāṇa* (II 37.18) and the *Pudma Purāṇa* (I. 38.48) locate it on the Kauśiki.

BHĀRATAVARṢA : India (Intu of Hiuen Tsiang) is a corruption of Sindhu (Hapta Hindu of the Hendidad). The origin of the name Bhārata-Varṣa has got diverse opinions. This is the land of the 14 Manus, and is named after Manu known as Bharata (*M. 114.1-5*). Many of the Puranas derive it from Bharata son of Rābha and grandson of Nābhu who was a descendant of Manu, but some of the Pauranic passages claim its derivation from Bharata, second son of Manu himself.

However, some passages like 'Bharata Santati' and the like refer to the Bharata people as the descendants of Bharata-dasyanti (i. e. Bharata, son of king Dasyanta of the *Malābhārata* (I. ch. 2 95-96 ; ch. 74-137).

Before Bharata it was called Himārhavarṣa (*Br. ch. 33. ver 55*), and Hamnavatavarṣa (*L. Pt. I. ch. 49*). Bhāratavarṣa represents a political conception of India, being under one king, whereas Janubudvīpa represents a geographical conception.

Most ancient Indian literary and foreign records do not treat India so comprehensively as to cover the whole of the subcontinent. The Vedic Aryans termed it as 'Sapta-Sandhava' which stands for the Punjab plains only. Manu and Baudhāyana treated it as Āryāvarta. Darius and Herodotus referred Ind or Indu (Hindu) to the Indus valley and upper Gangetic region. It was only in the days of Megasthenes that the whole country down to the Pāndya region in the south was described as a single unit. During the reigns of Asoka and subsequent Indian rulers Bhārata stood for a wider territory. The days of the Guptas saw the limits of the country in the Himālayas and the oceans. "While Kumāragupta was reigning over the earth (Bhārata) whose pendulous marriage-string (Vilola-mekhalā) is the verge of the four oceans, whose large breasts are the (mountains) Sumeru and Kailāsa." (*C. I I III, No. 18*). The *Vishnu Purāṇa* also testifies to this effect, "the country that lies north of the ocean and south of the snowy mountains (i. e. Himālayas) is called Bhārata, for there dwelt the descendants of Bharata" (*Bk II. ch. III, 1*). With the expansion of Indian culture on the overseas territory the limit of India included the East Indies and thus developed the concept of Nine dvīpas of Bhāratavarṣa.

According to the Purāṇas there are seven Kulaparyvats : Mahendra Malaya, Sahya, Śukumat Rkṣa Vindhya, Pāriyātra. (*V 2. III. 3*). In addition to these, there are thousands of small mountains and both the group are the source of several rivers. Gangā Sindhu, Sarasvatī, Satadru, Arāvati,

Vitastā, Viśālā, Devikā, Kuhū, Gomatī, Dhautapāpā, Bāhūdā, Dvadvatī, Kauśikī, Tritiyā, Nīśalā, Gaṇḍak, Ikṣu and Lohitā rise from the Himālayas. Vedasmṛti, Vetravatī, Vitragnā. Sindhu, Parnāsā, Narmadā, Kāverī, Pārā, Dhānavatī rūpā, (V. I. Carmanvati) Vidusā, Venumatī, Śiprā, Avanti and Kuntī originate from Pariyātra. (*Ibid.* 114.23-25).

From the R̥sy(-k)avat rise the rivers Śona, (which is a mahānada), Nandanā, Sukrāś, Kṣamā, Mandākīnī, Daśūnā, Citrakūtā, Tamasā, Pippalī, Śyenī, Citrotpalā, Vimalā, Candalā, Dhūlavāhinī, Śukumatī, Simi, Lajjā, Mukutā, and Hridikā (*Ibid.* 114.24-26).

The Vindhya is the birth place of the Tāpī, Payoṇī, Nirvindhya, Kṣiprā, Rśabhā, Venā, Visvamālā, Kumudvatī, Toyā, Mahāgaufī, Durgamā and Śivā. (*Ibid.* 114. 27-28).

Sahya is the source of the rivers Godāvarī, Bhīmarathī, Kṛṇavenī, Vanjulā, Tungabhadrā, Suprayogā, Vāhyā, and Kāverī. These are the rivers of Dakṣiṇāpatha. (*Ibid.* 114.29).

From the Mālaya rise Kṛtāmālā, Tāmraparnī, Puṣpajā, Utpalāvatī, (*Ibid.* 114.30); and from Mahendra : Tribhāgā, R̥sikulyā, Ikṣudā, Tridivācalā, Tāmraparnī, Mūli, Śaravā and Vimalā (*Ibid.* 114.31).

The Śuktimata (-manta) is the source of the rivers Kāśikā, Śukumārī, Mandagā, Mandavāhinī, Kṛpā and Pāśinī. They have hundreds and thousands of tributaries and distributaries (*Ibid.* 114.31.34).

Bhāratavarṣa is divided into seven divisions o Madhyadeśa, Udichya, Prācya, Dakṣiṇāpatha, Aparānta, Vindhya Pṛstha and Parvatāśraya which in turn are divided into several Janapadas : such as Kuru, Pāncāla, Śālva, Jāngala, Śūra Śena, Bhadrakāra, Vāhya, Pāṭaccara, Matsya, Kīrāta, Kulya, Kuntala, Kāśī, Kośala, Āvanta, Kalṅga, Mūka and Andhaka in the Madhyadeśa. (*Ibid.* 114, 34-36).

Bāhika, Vātādhāna, Ābhira, Kālatoyaka, Purandhra, Śūdra, Pallava, Āttakhandika, Gāndhāra, Yavana, Sindhu-sauvira, Madra, Śaka, Druhya, Pulinda, Pārada, Hāramurtika, Rāmātha, Kaṇṭakāra, Kaikeya, Daśanāmaka,

Atri, Bharadvāja, Prasasthala, Daśeraka, Lampāka, Talagāna, Saṅhika, Jāngala, in Udichya (*Ibid.* 114.40-43).

Ariga, Vaṅga, Madguraka, Antargiri, Bahirgiri, Plavanga, Mātāṅga, Yamaka, Mallavārṇaka, Suhmottar, Pravajaya, Mārگا, Vāgeya, Mālava, Prāgyotīva, Pundra, Videha, Tāmralipta, Śālva, Magadha and Gonarda in Prācya. (*Ibid.* 114.44-45).

Pāndya, Kerala, Cola, Kulya, Setuka, Sūtika, Vājyāsika, Kupātha Navārāstra, Mahīśaka, Kalinga, Kārūva, Sohaśika, Āṭvaya, Śahara, Pulinda, Vindhya Pusika, Vaidarbha, Dandaka, Kulya, Śirāla, Rūpaśa, Tūpaśa, Taittirika, Karasikara, Vāsika, Antatnarmadā, Bharukaccha, Śārasvata, Māheya, Kācchika, Saurāstra, Ānarta and Arbuda in Dakṣiṇāpatha and Aparānta (*Ibid.* 114.46-51).

Mālavā, Kārūva, Mekala, Utkala, Aundra, Dāvārna, Bhoja, Kīkīndhaka, Tosala, Kovala, Traupura, Vaidīśa, Saundikera, Tumura, Tumbhara, Padmaga, Navadha, Arūpa, Vītihoṭra, Avanti, in the Vindhya Pṛstha (*Ibid.* 114.51-54), and

Nirāhāra, Sarvaga, Kupatha, Apatha, Prāvarana, Urna, Darva, Sanudgaka, Trigarta, Mandala, Kīrāta, and Cīmara (*Ibid.* 114.54-56). The home of the parvatāśrayans (the highlanders) is placed in the region of Nihāra, or Jalalabada in the Parvatāśraya division. (Pargiter, Trans. of A. p. 345; Agrawala, J. P. p. 41).

In the *Mitry: Purāṇa* (121.49) it is said to have been inhabited by the Aryans and watered by the Ganges. There is also another version of the division Bhāratavarṣa in nine portions (dvīpa) Known as : Indra-dvīpa, Kaserumat, Tāmravarṇa Gabhastimat, Naga-dvīpa, Saumya, Gandharya and Varuna : the last or ninth Dvīpa is surrounded by the ocean." (V. Bk. 2, ch. 11). If compared with the map of India it makes it certain that the above nine divisions may not be accommodated in it but would have to be placed on the region beyond it probably on the overseas territories of East Indies. Different theories to identify the nine dvīpas of Bhārata, have been propounded

by illustrations scholars but probably will agree to differ in attitude (vide, S. B. Chaudhuri, *Journal of Indian History* Vol. XXVII, Pt. III Dec. 1949 pp. 237. ff.). The concept of nine divisions was also known to foreigners. St. Epiphanius (the end of the 4th century) recorded that India was formerly divided into nine kingdoms (S. B. Chaudhuri, *Ibid.* p. 241). Yule's *Travels of Marco Polo*, ed. by Cordier, Vol. II. p. 432, but in the opinion of Yule it is a traditional number (Yule, *Ibid.* p. 199 fn. 10; S. B. Chaudhuri. op. cit. p. 241).

It is 1000 *yojanas* in extent from north to south. It extends from Cape Comorin (Kumāri) to the source of the Ganges. In its oblique extent in the north it is ten thousand *yojanas*. Her conqueror is said to acquire the title of Samiāt (*Al* 114 9-16)

BHARGA. The *Itavamsi Purāna* narrates the story of Pratardān, the king of Kāśī, who had two sons, Vatsa and Bharga. (29, 73). He probably appointed or divided his empire between them in two dominions which later on got the denomination after their respective names. (29, 73 ff) According to the *Mahābhārata* "the mighty son of Kuntī (i. e. Bhīmasena) conquered by force the Vatsa country and the lord of the Bhargas and then the chieftains of the Nishadhas." (*Mbb.* II, 30, 10-11, *PH Al.* p. 133.). Both the epic and Purānic evidences point to the position of Bharga in the vicinity of Vatsa and Kāshī. The Jātaka stories also support it (*J.* N. 353, *Care Lees* p. 63) but the Apadāna seems to associate it with Kāruca (*DPPN.* II. 345). The Pālī literature refers to Sumsumāragiri as the capital of the Bhaggas where the Buddha spent his several rainy seasons and preached prince Bodhi (*S. N-Hindi*, Vol. I p. 231 ff, II p. 498 ; *A. N.* II, p. 61). This Pālī Bhagga undoubtedly stands for Sanskrit Bharga. As Bodhi is said to have belonged to the royal house of Kausāmbi, in the Pālī literature, it is on all hands agreed that in the time of the Buddha the Bhagga Janapada was a dependency of Vatsa situated in its adjoining area. Dr. N. N. Ghosh in his *Early History*

of *Kausāmbi* identifies Sumsumāragiri, the capital of the Bhaggas with modern Chunar and has been followed by scholars since then. It suggests that the Bharga Janapada included the region round Chunar and the guess of Dr. H. C. Ray Chaudhury "between the Jumna and the lower valley of the Son" is near the truth.

BHĀRGAVA : The country got its name after its inhabitants i. e. the Bhargavas. There are reference to them in the Brāhmanas and Upanisads (V. I. II, 101 ; *Pāṇini India as known to Pāṇini* p. 8, *Mbb.* VI. 9/50) and the Purāṇas. (cf. *AIHT.* p. 193 ff.). But the description in the different sources shows their relation with different places to which they offered their name in some form or the other. The *Mahābhārata* talks of the Bhārgavas in the west of India, the country around the Gulf of Cambay in or near Anarta which comprised the river Narmadā and Mt Vaidūrya. But they were driven out of that territory by the Haihayas and settled in the region round Gādhinagar (Kānyakubja) and probably spread up to Vatsa and Kāruca (see Bhārgava, cf. Article of Sukthankar on the Bhārgavas in *नारी प्रचारिणी पत्रिका* and also in English in *BDCRI, AIHT.* 192 ff.) The reference in the *Ātīadhyāyī* led Dr. Agrawala to call them as Vatsa Bhargava (*I. P.* p. 8) The Purānic texts class them in association with Pragajyotiṣa, Puṇḍra and Anga etc. (Sircar *GAMI* p. 28). Their connection with eastern countries led certain scholars to locate them in a part of Assam which is inhabited by the Bharas; while other scholars regard the reading of the Purānas incorrect and their location doubtful.

BHARGAVEŚA : A sacred Linga on the Narmadā (*M.* 192.1: *P. I.* 19.1)

BHĀRGAVĪ : It is a small river near Puri in Orissa. It was called Danḍabhaṅga from the fact that Nityānanda broke at Kamālāpura, on the bank of this river, the Danda or ascetic-stick of the celebrated Saint Caitanya and threw

the broken pieces into the stream (Ct. II). It was also called Bhāgi.

BHARIKA : The Apadāna (p. 440) mentions a number of high peaks of the Himalayas, Bhārika being one of them.

BHARTTRI-STHĀNA : Same as the Svāmi Tirtha (P Svarga ch. 1, 39, 56) *Albb.* III 85 60). Here the god Mahāsena is 'nitya sannihita'.

BHARU . The name of a kingdom of which Bharukaccha was the seaport. In the *Dīryāvadāna* (p. 576) it is mentioned as Bhuru.

BHARUCCA . Same as the ancient Bharukaccha. Vide Bharukaccha

BHARUKACCHA . The Buddhist Jātaka stories talk of it as a prominent city of Surāttha Janapada. (I p. Vol. II p. 359) The *Suvandhi Jātaka* refers to it as a flourishing sea-port and centre of trade export and import. But the *Bharu and Suppāraka Jātaka* includes it in Bharu-Janapada. But we would have to include this Bhuru Janapada within the bounds of Surāttha. Ptolemy and the *Periplus of the Erythraean Sea* refer to it as Barygaza. Both sources testify to it as a sea-port. Ptolemy places it about 30 miles from the sea on the north side of the river Narmadā. The *Bhāgavata Purāṇa* (VIII, 18, 12) also attests to its situation on the northern bank of Narmadā, but the *Mārkaṇḍeya Purāṇa* (Vāṅavayā ed ch. 58, v. 21) locates it on the river Venu which is against the other evidences.

It appears that in the later period Bharukaccha was regarded as a separate region than the dependency of Surāttha. The *Dīryāvadāna* (544 ff.) cites a story ascribing its foundation to a certain Bhuruka who migrated to this town from Sovira country. But the legend cannot be believed for the simple reason that the kingdom and its sea port had existed long before. The Puranic list of the peoples groups Bharukaccha along with Maheya, Kacchiya, Surāstra and Ānarta (cf. Sircar, p. 33 and note.). The Māheyas were the people of the Mahi valley, Kacchiyas the people of Kaccha and Surāstra the south Kathiawar.

This shows the separate existence of Bharukaccha side by side the Surāstra country. According to the Purāṇas Bharukaccha (Bhrgu-Kaccha) was so called because of its association with the saint Bhrgu and his descendants. Bali performed sacrifices here under the priesthood of Sukrācharya and was deprived of his kingdom by Viṣṇu in the Vāmana form (M ch. 114). The *Prabandha cintāmaṇi* refers to it as Bhṛigupura (p. 136).

In the seventh century when Huen Tsiang visited India Po-lu-kie-che-po or Bharukaccha was from 2400 li or from 400 to 417 miles in circuit, and its chief city was on the bank of the Nai-no-ho or Narmadā river and close to the sea. "From Huen Tsiang's measurement of its circuit, the limits of the district may be determined approximately as extending from the Māhu river on the north to Damon on the south and from the Gulf of Kambay on the west to the Sahyādri mountains on the east" (Cunningham, *J G I.* p. 275). This tallies well with the description of Purāṇas referred to above. It is modern Bharuch or Bhroach in Kathiawar.

(For its further references readers are referred to the Buddhist image inscription of Huviska, J. I XXIII, Pt IV, Cranto of Jayabhata III *Lander's List* No. 1131, *Albb.* II, 51. 9-10, *Milinda Pūṭa* p. 331, *Bṛhat-sambhita* XIV II, *Yoginī tantra* 2.4, *Kaṭhi Samśaṅga* Pt. 1 ch 6) etc.

BHARUKACCHARANI . This village was situated in Surātthā (L'ja *Bhā* 10 10). Its exact location is not known.

BHARUNDA . It is a village in the Godvar district of the Jodhapur state where an inscription has been discovered (*J G. I.* p. 310)

BHARUNḌAVANA : The *Rāmāyana* (II. 71.5) locates it in the country of Matsya.

BHĀSA : It is perhaps the Bhāsanāth hill, a spur in the Brahmayoni hill in Gaya. See Gaya [*Anugītā* (S. B. E.) Vol. VIII p. 346].

BHĀSKARA-KṢHETRA : It finds its mention in the inscriptions on the copper-plates from Mutamadugu.

It is another name of Prayāga (See Raghunandana's *Prāyagīṭṭa Tattvam*, Gaṅgā Māhātmya (p. 193) while the *Tīrtha-Sāra* (p. 20) says that it is Konaditya or Konārṅk. This seems to be the correct view. Dey (p. 32) simply follows the *Prāyagīṭṭa Tattvam*. The *Epigraphia Indica* (XXV. Pt. IV) says that it is Ilampī in the Bellary district, which was the capital of the Vijayanagar kings. (Oct 1930 p. 190).

BHASMAGĀTRAKA : A sacred Tīrtha mentioned in the *Līṅga Purāṇa*. (I. 92 137)

BHASMĀKŪTĀDRI : A Tīrtha in Gaya. (*Vām*. 109 15)

BHĀṬAŚĀLĀ : It is a village Ghoraghāta P. S. within the district of Dinajpur. (*J. I.S., Letters*, Vol. XVII No 2 1959, p. 117).

BHĀTERĀ : This village is situated about 20 miles from Sylhet. (*J. I. A.S.* p. 277 The Bhāterā copper-plate inscription of Govinda Keśava-deva, 1049 A. D.).

BHĀTĪ : Fakir Muhammad placed Bhātī to the west of Bangāla out of confusion. The Bengali ballad Mānik Chandra-rājār Gāna says "Bhātī haite āla Vangāla lambā lambā dārī," the Vangālas (people of Vangal proper) with their long beards came from Bhātī (southern country). It proves that the people who originally composed the above ballad equated Bhātī with Vangāla. The *Caṇḍīmangala bodhinī*, (II, p. 765) also speaks to this effect.

BHATTĀRAKAMAṬHA : Bhattāarakamatha mentioned in the *Rājataranginī*, (VI. 240; VII 288; VIII 2436) is generally identified with Bradmar at about a quarter mile from Śrinagara lying between the fourth and the fifth bridges on the right bank of the river Sulej. It is repeatedly mentioned in the *Rājataranginī* as a building of considerable size and strength (See also *Vik.* XVIII 11). The Mathas were built originally for the purpose of Sarai and occasionally used as a place of defence, and on certain occasions served the purpose of prison. Queen Diddā is said to have sent her infant babe there at a critical occasion. (*Ibid.*, VI. 240)

BIĀṬṬASŪPAGĀMA : A village in Rohaṇa where a great battle between the forces of Parākkama Bāhu I and the rebels who wished to take possession of the Buddha's Tooth relic and alms bowls, was fought. (*C.* LXXXIV, 135).

BHAUTKALINGAS : For the five Bhautika or the Elementary images of Śiva see, Cidambaram.

BIĀVACCHĒDA : The village of Bhavaccheda famous for the catyas and other sacred buildings was founded by Vajrendra, a minister of the Kashmirian king Yudhisthira II. (*Rāj.* III, 381).

It is supposed to have left its name for the modern Buts, a village situated in the Vular Pargana 75° 8' long. 33° 54' lat of Kashmir. It is marked as 'Ballo' on the larger Survey map one mile to the south of Mir-Saṅgrāma' (Stein *Rāj. Trans.* Vol. I. p. 106).

BHĀVATĪRTHA : A sacred Tīrtha on the bank of the Godāvarī (B. 153-1).

BHĀVIṢYABADRI : A locality in Garhwal district in Uttarpradesh on the Himālayas The *Śkandapurāṇa* (Kedārakhaṇḍa 88th Adhyāya.) mentions Bhaviṣyabadri on the bank of the the Dhavālī Gaṅgā on the right spur of the Gandhamādāna hills. In ancient time a great sage Agastya worshipped Hari at this place. There are two streams at the place one of which is hot. Agni is said to have practised penance here.

BHĀYĀNAKA : One of the sub-divisions of Bhāratavarsa mentioned in the *Śkanda Purāṇa*, as having one lakh of villages. (*Śk.* Māheśvara kh, Kumārikā kh ch 39).

BHĒDĀDEVĪ : Near Gangodbheda, the present Banda-Baror west of Śrinagara in Kashmir (NM. 1522).

BHĒDĀGIRĪ : It finds its mention in the *Rājataranginī* (I. 35). It is the site of the Gangodbheda Tīrtha in the mount Himavat and is now known as Budahrar in Kashmir. (For detail see Stein *Rāj. Trans.* Vol. II. Note A in Appendix).

BHĒNNĀKATA : A janapada mentioned in the *Jātaka* (VI, 237-G. 1062). It is most pro-

bably the same as Bennākatāka occurring in the Nasik inscriptions where it is taken to be situated in the district of Govardhana i. e. Nasik) (*E. I.* VIII. pp. 67-71; Rapson's *Coins of the Āndhras*, Introd. pp. xxvii, xxx). Mr. V. S. Bhakhe however rightly separates Bennākatāka from the Gobaddhanasa and looks for Bennākatāka outside the district of Nasik. He has successfully tried to identify the country with the tract round about modern Kolhapur and watered by the Beṇā or the modern Kṛṣṇā [*J. B. B. R. A. S.* III, (N. S.) pp. 87 ff.].

A city by name Bennāyada occurs also in two old Jain stones given in Jacob's *Erzählungen* (Trans. J. J. Meyer. *Hindi Tales* pp. 205, 223) which we take to be the same as our Bennākatā.

BHERĀGHĀṬA : This place is situated on the bank of the river Narmadā four miles far from Jabbalpur in Madhya Pradesh. On the northern bank of the river is the confluence of the Vangadā. At a little distance from Bherāghāṭa is a water-fall called Dhūndhāra fall. Here has been found a stone inscription belonging to the queen Alhanadevi of the Cedi year 907 (*E. I.* II. 7 ff.).

BHERAṆḌA : It is said that Bheraṇḍa was known for its sugarcane. (*Jinā.* 3.335). It has not been identified.

BHERAVĀYA : A rock-cave near Himavān, where Sambhūta Kaccāna dwelt in meditation. (*Thag. A.* I. 314).

BHERUVA : A city—the residence of Asaya-hasetṭhi (*Pv. A.* 112. 118-119).

BHESAKALĀVANA ; It was located in the neighbourhood of the Surūsumāragiri of the Bhargas where the Buddha once stayed. It was also named as Kesakalāvana. (*M. N.* 11.91: *J.* III 157).

This park certainly belonged to Bodhi who became an ardent supporter of the Buddha (*M. N. I.* 513 ff.).

This grove was so named because its presiding spirit was a Yakkhiṇī called Bhesa-

kalā (*S. A.* II. 181). The *Dvayavadāna* (182) calls it Bhisāṇikāvana.

BHETĀLIKA : This village is situated in the district of Pacchatri. (*E. I.* XXVI. Pt. V. January. 1942, p. 209).

BHETHISṚṅGA : It may be identical with Barsinga on the Brāhmapu river. It is mentioned in the Indian Museum plates of Gāṅga Indravatman (*E. I.* XXVI Pt. V. October 1941. p. 168).

BHIDYĀ : The river Bhidyā which figures in the *Aśtādhyāyī* (III. 1.115) is most probably the river Bai, which rises in Jammu about 15 miles to the west of Ujjh, and flows into the Rāvi in the Gurdaspur district in the Punjab. The name Bhidyā suggests that it dried up in summer but flowed in torrents in the rainy season as indicated by Kālidāsa in his *Raghuvamśa* (XI 8) see Agrawala : *I. P.*

BHIKṢUKIPARAKA : Mentioned in the *Rāj-īvaśiṅgi* (VI 191) in relation to a terrible conflagration which arose from the vicinity of the Tungeśvara market and reached that place, in the reign of the Kāśmīrian king Abhimanyu (A.D. 958-972). The position of the locality is unknown.

BHILASARA : It is also known as Bhilasanda, in the district of Etā, in Uttar Pradesh. Hsuen Tsung named it Pi-lo-san-na. (Watters, Vol. I. p. 333).

BHILLAMĀLA : Bhullamāla is mentioned in the Sindhava Copper-plate, grants from Ghumli and it may be identical with the present Bhimnal, 80 miles to the north of Patan and 40 miles to the east of mount Abu, Rājputana (*E. I.* XXVI (*E. I.* XXVI Pt. V. January, 1942, p. 204). It was the ancient capital of Gurjara from the 6th century A.D. to 9th century A.D. (*H. G. I.* p. 311).

It is said that drama, a silver coin, was current in this town. (*Brh. Bhā. Vr.* 1. 1969, *Niṭ. Cā.* 10. p. 616).

BHĪMA : Same as Vidarbha (*Dvā. ch.* 46).

BHĪMĀ : Same as Bhīmārathi. See Bhīmārathi.

BHĪMĀDEVĪ : It may be the modern village Brān in Phāk pargana on the eastern shore of the Dala Lake in Kasmir (*Rāj.* I. 135; *H.C.* IV. 40). The identification of Bhīmādevī with Bran finds support from the Nilamata (1032) which refers to this Tirtha in relation to that of Sureśvārī, situated at a distance of about two miles to the north on the side of the hill range above Bran. The Tirtha of Bhīmādevī is no longer known but it may be located somewhere at the fine spring rising from the hillside near the hamlet of Dāmpor at a spot now marked by a Muhammadan shrine.

BHĪMATIKA : This place mentioned in the *Rājataranginī*, (VII. 6) has probably given its name to that of Bumai a large village in the Zainagir Pargana in Kashmir situated 74° 30' long. 34° 22' lat. (Stein. *Rāj. Trans* Vol. I. p. 267 fn).

BHĪMAPURA Vīdarbha Nagara or Kundinapura, the capital of Vīdarbha. (See Kundinapur). Same as Dākini (*Śiṣa*, Uttara Kh. ch. 3).

BHĪMARAKṢĪ : A river mentioned along with the Godāvarī in the *Kūrma Purāṇa* (I ch. 46 Bangabāsi ed.)

BHĪMARATHĪ : A city. (*Bu.* XVII 4, *Bu.* I. 186).

BHĪMARATHI : A river.

According to the material furnished by the Purāṇas for the Ancient Geography of India it rises from the Sahya mountains. [*M.* 22, 45; 114, 29, P. 24, 32; *Vā.* 87, 3, *Vām.* 13, 30].

It may be identified with modern Bhīmā a tributary of the river Kṛnā. The Ashole inscription (*E. I.* VI 9) of Cālukya Pulakeśin II shows that it probably formed the northern frontier of his kingdom. Two kings Appayika and Govinda advanced as far as to its northern bank but Pulakeśin dissuaded Govinda and expelled Appayika in the Battle. The Vakkalari Plates of Kirtivarman II also mentions it. (*E. I.* V. p. 200 ff.)

BHĪMAŚANKARA : It is one of the 12 Jyo-

tirṭhās, It is said to be situated at two different places—one on a peak on the bank of the Brahmaputra near Gauhati in Assam and the other on a peak of the Sahyādrī mountain 200 miles to the south-east of Bombay. This peak is also known as Dākini Śikhara, where Śiṣa is said to have rested after killing Tripurāsura.

BHĪMASENA-KAPALLĀ : A Caitya where the Buddha declared that he would get the great salvation after three months. It is situated one mile to the north-west of the pillar of Aśoka at Vaiśālī.

BHĪMĀSTHĀNA : A sacred Tirtha visited by Yudhiṣṭhira (*Mbh.*, III. 82) It is mentioned also in the *Padma Purāṇa* (Svarga Khaṇḍa ch. 11. ff). It is identified with Takṭi Bāhu about 23 miles to the north-east of Peshawar and 8 miles to the north-west of Mardan. It contains the Yoni Tirtha and the celebrated temple of Bhīmā Devī described by Hsien Tsiang. The temple was situated on an isolated mountain at the end of the range of hills which separates the Yusufzai from the Luncoan valley.

BHĪMASVĀMIN : A sacred rock in Kashmir worshipped as the embodiment of Gaṇeśa, mentioned in the *Rājataranginī* (III. 352).

BHĪMATĪRTHA : A sacred Tirtha mentioned in the *Agni Purāṇa* (109.12.)

BHĪMAVANA : It is perhaps the ancient name of the extensive forest round the range of the great table land called the Pathar (*E. I.* XXVI. Pt. III. July 1941. p. 101).

BHIMBHARA : Cunningham locates Bhimbhar at the foot of the outer hills, in the centre of the tract between the Vīṣṭā and the Chenab. It was the centre of a little hill-state.

BHIMEŚVARA : A Tirtha sacred to Pitrīs on the Narmadā (*M.* 22.46 and 75.191.5; *K.* II 41.20 and II 44.15; *P.* I 18.5).

BHISANIKAVANA : Bhesakalāvana is called also Bhusanikavana in the *Samantopāśādhikā* (III p. 867; *De.* p. 182).

BHĪṢMACANDIKĀ : A sacred Tirtha in Vārāṇasī (*M.* 183. 62).

BHĪṢMEŚVARA : A lūga in Vārāṇasī. (I. quoted by Kt. T. p. 66.).

BHĪTARĪ : Referred to in the Bhītari Stone Pillar Inscription of Skandagupta it is located at a distance of about 5 miles to the north-east of Sayyidpur, the chief town of the Sayidpur tahsil of the Ghazipur district U. P. (C. I. I. Vol. III).

BHOĠAKAḌA : According to the *Vāṣudeva-bhīḍi* BhoĠakada was situated near the Vindhya region (G. E. B. p. 62. p. 100). Probably same as BhoĠakata. See BhoĠakata and BhoĠakatanagara.

BHOĠANAGARA : This city is frequently mentioned in the *Suttanipāṭa*. Here the Buddha stayed on his last journey, to the Ānanda-cetiya. (Di. II. f. 124 f.). It was the 7th station in the way from Śrāvastī to Rājagṛha. According to Dr. H. C. Ray Chaudhury it formed the part of the Vajji Saṃgha. Dr. B. C. Law (*India as described in the early texts of Buddhism and Jainism*, pp. 53-54) locates it in the country of the Mallas. Rāhulji includes it in Vajji Janapada but seems to be doubtful hence marks it with interrogation. (*Digamāḷaya*, Hindi Translation, p. 325).

It is thus not certain whether it lies in the country of the Mallas or in that of the Vjijis. We incline to include it in the country of the Mallas due to its nearness to Pāvā, as it is also supported by the Tibetan tradition.

Bhikṣu Dharamrakṣita identifies it with the village Badarāon 6 miles to the west of the Tamakuh state of Bihar. The situation of this village corresponds well to the Pali description. The vicinity of it is marked with the site of the ruins of an ancient Buddhist Stūpa.

BHOĠAPUR : It is stated in the Jain sources that Lord Mahāvīra visited this place from Sumumāra Pura and proceeded thence forth to Nandiggaṇ or Nandipura. He had to face certain annoyances caused by Mahendia Kṣatriya. The locality abounded in a type of stone which provided material for polishing of the monk's pots.

BHOĠAVADHĠNA : (Bhogavādhana). It

seems that BhoĠanagara of the Pali literature described above and thus Bhogavardhana are two different localities. The Pali evidence tends to show the location of BhoĠanagar in the vicinity of the Vajji and the Mallas, as described above, whereas the Purāṇas unanimously suggest its location in the southern region. It has been grouped, in the Purāṇic text along with Mūlaka, Āsmaka, Kuntala etc. Āsmaka was contiguous to Mūlaka and had its capital at Paudanya, identified by Ray Choudhury with Bodhan in the Nizamabad district of Andhra Pradesh. Bhogavardhana reminds us of the BhoĠardan Taluk of the Aurangabad District, Bombay. (Sircar p. 30, note 31. note).

BHOĠAVĀN, A mountain the inhabitants of which were conquered by Bhīmasena in course of his Digvijaya. (Mbb. II. ch. 30/12).

BHOĠAVATĪ : The stream of the Ganga and a town in the netherworld are known as BhoĠavatī. (Mbb. Deccan recension ch. II. 38-29). But Mr Dey in his remarkable work on 'The Rājatala or the under world' identifies it with Balkh—the Bactera of the Greeks. 'The name of BhoĠavatī', he says is the sanskritised form of Bakhdhi mentioned in the *Aratta*. ch. I. (J. S. B. E. Vol. I. P. 2), which was the ancient name of Balkh'.

It is however, possible that the place is identical with its namesake Bhogavatipura, Nāgapura, the capital of Śavaka-the Tamilian form of Jāvā. See, S. K. Aryanagar, some contributions pp. 374 fl., it was also another name for Ujjayini : Ray Choudhury, P. H. A. I. p. 378. Thus it seems that BhoĠavatī was essentially a general name for a Nāga capital. It is also a Tirtha of special interest of Vāsuki at Prayāga (Mbb. III. 85.77: ch 186.27) called the altar of Prajāpati (M. 106.46: 110.108: A. g. 111.5: P. III. 63.95). *Kālikā Pūraṇa* (50.4) regards it as the capital of Kakuṣṭha of the Ikṣvāku race. It is also another name of the Sarasvatī (Mbb. V. III. 24.20).

BHOĠAVATĪNĠGARĀ : This city is of frequent mention in the stories of the Jātakas. (See Bu. Bhu. p. 30).

BHOJA : See Bhojapura (P. Svarga ch. 3).

BHOJA; BHOJAKAṬA : The locality of the Bhojas has been mentioned in the RE, V, XIII of Asoka along with Rāṣṭrikas and Pāḍas. King Khāravela of Kalinga is said to have subdued them and received homage. (Hāthigumphā inscription of Khāravela.) The *Mahābhārata* talks of a Bhojakata conquered by Sahadeva (II, ch. 31, 11-12); the Udyogaparva states that Bhojakata was founded by Rukmin, the brother of Rukmiṇī, who took a vow that he would never enter his capital again until he had slain Kṛṣṇa in fight, failing in it, in pursuance of his vow he founded the city. (cf. V, V. ch. XXVII). It is stated to be the capital of Vidarbha which probably corresponds to the Bhoja country.

The *Mahābhārata* includes the Bhojas in the Yadu family while the Purāṇas state that they branched off from the Hathayas a branch of the Yādavas (cf. Pargiter *AHIT*, p. 102). The geographical texts of the Purāṇas place the Bhojas along with Daśarṇas and Kiskindhakās in the Vindhya region. The Daśarṇas formed part of Eastern Malava and the adjoining regions. The Kiskindhakās may be the people of Kākind in Jodhpur. (Sircar, p. 34). This points to the position of the Bhojas in that region. The Chambal region which can be sub-divided into two distinct natural sub-regions, are drained by the Chambal and its southern tributaries and the other drained by a major and important northern tributary the Banas (the Patnāsā). These two basins are separated by a series of ridges of the Aravallis. The natural centre of this region is Bhilsāra about 80 miles north-east of Udaipur. This region appears to be the Bhoja Janapada of the Purāṇas, since it satisfies all the conditions of space-relationship as regards routes, proximity to Avantī, association with the Yamuna and the Chambal and its sheltered position so essential to the establishment of an independent political unit.

As stated above, some on the authority of the Bhojakata being the capital of Vidarbha, identify the Bhoja region in Berar and see

in Bidar the shadow of ancient Vidarbha. According to them the Bhojas later on migrated further southward and founded a kingdom in the Goa region (Sircar p. 34; cf. Law. H. G. I. p. 144). In the *Khilaraviṃṣā* Bhojakata is expressly identified with Vidarbha. cf. VI. LX. 32).

Rukmi, brother of Rukmiṇī, the beloved consort of Kṛṣṇa founded Bhojakatapura the second capital of Vidarbha (*Mbh.* V. ch. 158. 14.15.). It was conquered by Sahadeva, one of the Pāṇḍavas (*Ibid* II. ch. 31.11.12). It was near the Narmadā (*Hv.* ch. 117). Bhojakatapura or briefly Bhojapura may be identified with Bhojapura which is six miles to the southwest of Bhilsa (Vidāsā) in the kingdom of Bhopal on the north of the Narmadā (*Bhilsa Tepes* p. 363). In the Chammak Copper Plate inscription, of Pravarasena II of the Vākātaka dynasty Bhojakata is described as a kingdom which coincides with Berar or ancient Vidarbha, and Chammak i. e. the village Chammak of the inscription, four miles south-west of Ellichpur in the Amaravati District is mentioned as being situated in the Bhojakata kingdom (*C. I. I.* III; 236; *JRAS* 1914 p. 321-).

BHOJAPĀLA : It is another name of Bhopal in Madhya Pradesh. Bhopal is an abbreviation of Bhojapāla or Bhoja's dam which was constructed during the reign of Rājā Bhoja of Dhārā to hold up the city lake (Knowles-Foster's '*Veiled Princess*', *Ind. Ant* XVII 348).

BHOJAPURA : 1. The capital of the Bhojas was Mathurā (*Bhāg P.* Pr. I ch. 10). 2. Another place of this name is near Dumraon in the district of Shahabad in Behar. (*Bihar and Orissa. Dist. Gazetteers* Shahabad, by O' Malley, 1924. 0. 158). 3. It is identical with Bhojakatapura containing the temple of Bhojavarā Mahādeva and a Jain temple (*JASB* 1839 p. 814). This temple was built in the 11th century A. D. It is the Stagabaza or (Tarakabhoja or Tank of Bhoja) of Ptolemy. 4. Another Bhojapura is on the right bank of the Ganges, 30 or 35 miles from Kānyakubja or Kannauj (*E. I.* Vol. I. p. 189).

BHOṬA : Same as Bhoṭānga.

BHOṬĀNGA : According to Lassen it is the modern Tibet (E. I. Vol. I. P. 124). According to the *Tārā Tantra* (Book III) Bhoṭa extends from Kashmir to Kāmārūpa and to the south of Mānasarovara. The present Bhotan is a small state to the north of Bengal. It is also known as Bhūtapura. Several Tibetan inscriptions refer to the name as Bhoṭa which has been corrupted by the Indian writers as Bhoṭa. Bhoṭyā or Bhūta was also applied to the border tribes living between India and Tibet.

BHOṬĀNTA : Identical with Bhotānga. (JR. AS 1863. p. 71).

BHOYANI : A Jain Tīrtha 20 miles away from Kalola. In the Jain temple of this place is placed the image of the sage Mallinātha Svāmī

BHRAMARAVADRA : The ancient name of Burma

BHRGU-ĀŚRAMA : This Āśrama is in the district of Ballia in Uttar Pradesh which is said to have been the capital of Rājā Bali. Bāwan, situated about six miles to the west of Hardoi, also claims the honour of being the capital of Rājā Bali who was deprived of his kingdom by Viṣṇu in his dwarf form (Vamanāvatāra). The sage Bhṛgu once performed asceticism in Ballia. It contains a temple dedicated to the sage which is frequented by pilgrims. Ballia was once situated on the confluence of the Gaṅgā and Sarayū. It was called Bāgrāśan, being a corruption of Bhṛgu Āśrama. The Sage "is said to have held Dadṛi or Dardara on the bank of the Gaṅgā where he performed his ceremonies on the spot called Bhṛgu Āśrama or Bhadrason (Bagerasana, Rennell)—Martin's *Eastern India* II p. 340. It was also called Dadṛi Ksetra. Here a fair is held every year called Dadṛi Melā. See Dharmāranya. Bhārach was also the Āśrama of this Ṛṣi. The *History of the Dharmasāstras* (p. 739) on the authority of the *Skandapurāṇa* locates it on the bank of the Narmadā (Sk. I. 2.3; 2-6).

Another Bhṛgu Āśrama is on the Gomati kuṇḍa one mile away from the Revatikuṇḍa near the Abu mountain. (K. T. p. 399).

BHRGUKACCHA : Identical with Bharukaccha which is a corruption of Bhṛgu Āśrama. It was the residence of the Sage Bhṛgu (Bh. Pt. II. ch. viii 18. 2; Sk. Revākhaṇḍa, ch. 182).

BHRGUKṢETRA : Same as Bharukaccha.

BHRGUKUṆḌA : A sacred Kṣetra near Strūtasvāmīna (Var. 148.48).

BHRGUPATTANA : A well-known place of pilgrimage near Kedāranātha in Garhwal.

BHRGUPURA : Identified with Bhṛgukaccha (Tawney : *Prabandha Chintāmaṇi* p. 136). It contains a temple of 20th Jain Tīrthaṅkara Suvarata.

BHRGUTĪRTHA : 1. This Tīrtha is located on the Narmadā (P. I. 20.23-57, M. Ch. 193-23-60. Kā. II. 42.1.6) At this place Paśurāma regained his power taken away by Rāma. (Mbh. III. 99.34-35). It is the present Bherāghāṭa containing the temple of Causaṭha yoginīs, 12 miles to the west of Jabalpur on the Narmadā between the Marble rocks (Dey. p. 34).

BHRGUTUNGA : A mountain in Nepal on the eastern bank of the Gandak where was the hermitage of the Sage Bhṛgu (Var. ch. 146, 45-46). According to Nilkantha, the celebrated commentator of the *Mahābhārata*, it is the Tuṅg-anāth mountain (See his commentary on Mbh. I. ch. 216. ver. 2) which is one of the Pañca Kēdāras. See I'añcakedāra. This name is mentioned in the *Vāya Purāṇa* (23.148, & 77.82) and the *Mahābhārata* (III. 84.50; 90, 23; 130, 191). Purāṇas prescribe it as an appropriate place for Śrāddha (V. Dh. S 85.16 K. II. 20.33; M. 22.31). Nanda Pandita locates it near Amarakantaka but according to some others it is on the Himālayas. According to the *Skand Purāṇa* (Kāśī Khanda. 6.25) it stands in Gujaraṭa deśa. The *Vāmana Purāṇa* (81.33) locates it near the Vitastā and Himavat.

BHRŒGĀRIKĀ-CATUṢṢAṢṬI-PATHĀKĀ : An inscription of Paramāra Udayāditya dated Vikrama Samvat 1229 (1171 A. D.) mentions a sub-district consisting of 64 villages as the BhrŒgārikā Catuṣṣaṣṭi-pathākā (E. I. Vol. XXX pp. 210-11).

BHŪNGIŚVARALINGA, A Linga in Vārāṇasī (Sā. Kāśī Khaṇḍa 33 129, L. quoted by Kr. T. p. 84)..

BHUJANGANAGARA : Same as Uragapura (Pavama Dīpta Vcr 10).

BHUKSIRAVĀTIKĀ : The village Bhukṣiravātikā according to an old glossarist of the *Rājataranginī* (I. 342) is the modern Buchvor, a small hamlet situated on the narrow strip of land at the rocky north-west face of the Takht hill. King Gopāditya is said to have removed to this confined and secluded spot the Brāhmanas who ate garlic (*Ibid*).

BHŪLINGA : The Bhūlingas should be the same as Bholingas of Ptolemy settled in the north-west of Aravallis. Bhūlinga appears to be no other than Kulinga which figures in the *Mahābhārata* (VI ch 10-38) and the *Rāmāyaṇa* (II. 68 16) on the route connecting Śāketa and Kekaya at the points where the Śaradanda river was crossed.

In the Bhuvanakośa, it is mentioned as a member state of the Śāilya confederacy and the reading should be accepted, as supported by the Purāṇic texts. The alternative reading Kūlinga is also in order, where 'Kū' is an equivalent of Bhū. Kūling, however, is a corrupt reading. (*Purāṇa-Bulletin* Vol. V. No. 1. Jan. 1963 p. 162).

BHŪLISSARA : It is a holy place mentioned in the *Āraṇyaka Śūtra* (II. 291). It is not identifiable.

BHŪMARA : This village mentioned in the Bhumar stone Pillar Inscription of the time of the Imperial Guptas, stands at a distance of about nine miles to the north-west of Unchera, the chief town of the state of Nagod in Central India. (I. II. Q. XXI. No. 2).

BHŪMICANDEŚVARA : A sacred Linga in Vārāṇasī. (*Ag.* 112.4).

BHŪMITĪRTHA : A holy Tirtha mentioned in the *Āgni Purāṇa* (109.12).

BHURAVĀDĀ : This village is situated in the Rājanganagara district, in Central India. (E. J. XXIV. Pt. II. April 1937).

BHŪRISREṢṬHIKA : Present Bhūriut an important place of a Parganā in the sub-division of Arāmbāg in the Dist. of Hoogly in Bengal (*Prob. Cand.*, Dey's notes on the District of Hoogly in J. A. S. B. 1910, p. 599).

BHŪSĀGĀRA : It was a threshing floor in Ātumā which stood between Kuśinārā and Śrāvastī. Buddha once stayed here (Vin. i. 249). While he was staying here, a thunder-bolt fell on the ground and brought about the death of two peasant brothers and four bullocks, but the Buddha though present very close to that ground knew nothing of it. (*Di.* II. 131 f.).

BHŪSIKA : An ancient Janapada mentioned in the *Mahābhārata* (VI. ch. 9.58).

BHŪTAGANA : A mountain near Himavān (*Ap.* 179. *Th.g.* A. I. 215).

BHŪTALAYA : The *Mahābhārata* mentions it as a village which was a rendezvous of thieves and robbers. The village was watered by a river in which bathing was strictly prohibited. (*Albb* III. 129 9).

BHŪTĀLAYATĪRTHA : A sacred Tirtha on the Śāhramati where the river Candanā becomes Prāci (P. ch. VI. 158.1). The *Vāmana Purāṇa* (34.47) also mentions it but its location is uncertain.

BHŪTAMANGALAGĀMA : A village in the Cola country in South India. Buddhadatta lived there in a monastery built by Venhūdāsa. (P. I. C. p. 107).

BHŪTAPURA : Same as Bhotānga.

BHŪTEŚVARA : A temple in Mathurā in Uttar Pradesh (*Var.* 169 19); The *Nilamata Purāṇa* (1309, 1325, 1327); The *Rājataranginī* (I. 107; II 148), and the *Haracharīlacintāmaṇi* (4.85) place it in Kāśmīr where it is called Būthier. This is included in Nandi Kṣetra. Śiva's residence is on a mountain spur which stretches south-east from Haramukha peaks. It is referred to in the *Ain-i-Akbari* (Vol. II. p. 364) by Abul Fazl. The *Kūrma Purāṇa* (1.35.10) and the *Padmā Purāṇa* (I. 37.13), locate it in Vārāṇasī.

BHUṬṬAPURA : The town Bhuttapura mentioned in the *Rājataranginī* (VIII. 2431) was founded by Butja, one of the ministers of King Jayasimha (A. D. 1128.49) of Kashmir. It is supposed to be the village Butapor existing in the Machipor Pargana in Kashmir though the identification is uncertain.

BHUṬṬARĀSTRA : Bhuttarāstra mentioned in the *Rājataranginī* (VIII. 2887) is probably identical with the Dras territory which adjoins the upper Sind valley, and can easily be reached from the Darad territory on the Kishangangā. (Stein. *Rāj. Trans.* Vol. II. p. 227-28 fn.).

BHŪVANEŚVARA : A Linga in Vārāṇasī. (L. quoted by Kt. T' p. 56).

BHUVANEŚVARA : Bhuvaneśvara is an inland out-of-the-way town on the right side of the Puri Road at a distance of about twenty miles from Cuttack. According to the District Gazetteer it is included in the boundary of Killa Khurda, Pargana Dandimal, and is known under the name of Mauzā Gosāgar. It is an insignificant uninviting place with no wealth, no commerce and no manufactory, peopled by hungry priests and desolate in every respect.

It is nevertheless, a most interesting field for the antiquarian, abounding as it does in architectural remains of the highest value and connected as it is with historical associations of rare importance.

The earliest mention of Bhuvaneśvara in the Temple records of Puri occurs in connexion with the reign of Yayāti Keśari, who ruled from 474 to 526 A. D. "Before the accession of the family called the Keśari Vamśa, the accounts are so replete with obvious falsehood, contradiction, inconsistency and anachronism as to be equally unintelligible and unworthy of notice." Yayāti made great preparations for the erection of the great temple there but did not live long enough to complete it. His successors for twenty-four generations held their court in Bhuvaneśvara until Nṛpatikeśari in 940-50 A. D. founded Cuttack and removed the seat of government to the new capital,

According to General Cunningham—"The ancient metropolis of the country was Kaṭaka on the Mahānadi river, but Yayāti Keśari removed it to Yayatipur and that the city of Bhuvaneśvara was founded by Lalatendra Keśari, but this statement of Cunningham seems wrong for Bhuvaneśvara existed many centuries before the reign of that king.

In the *Kapila Samhitā* quoted in the *Ekāmra Candrikā* Bhuvaneśvara is named as Ekāmra Kānana, the 'mango forest', which comprised a circular area extending from Khandagiri on the west to the temple of Kuṇḍaleśvara near the village of Tankapani near the Puri road and from that to Balāha or Vārāhidevi close by the village of Miṇapalli on the north, to that of Vihitaneśvara on the Dhauli hill to the south, including altogether an area of three Yojanas, which now bears on it no less than forty-five different villages.

The above boundary of Bhuvaneśvara is still to be circumambulated by the pilgrims in their (Kṣetra-pari-kramaṇa) going round of the city. But the *Ekāmra Purāṇa* refers to the smaller circuit of the city which formed a radius of one mile round the great tower at a distance of about five Kosas or ten miles from the temple of Viṣveśvara. Mitra includes Dhauli within the suburbs of the city and further tries to identify the Kalinga-Nagari of the Udayagiri inscriptions with Bhuvaneśvara.

The *Ekāmra Purāṇa* relates the tradition which goes—"In former age there existed on this spot a mango tree of great merit, and because there was an only tree, the place is called the grove of one mango tree (Ekāmra Vana). The *Kapila Samhitā* also gives a similar account regarding the derivation of the name of Ekāmra (Bhuvaneśvara). Regarding the situation of the place the *Kapila Samhitā* states, "on the shore of the salt-sea, there is the best of hills the Blue Hill (Nīla Śaila) and to the north of that is the noted grove of one mango tree. . . . even here exists Pāpanāśinī."

The *Śiva Purāṇa* gives a more explicit picture of its position. "In the grand Utkala Kṣetra near the southern ocean, there flows a

fine river, which taking its source from the foot of the Vindhya mountain, runs towards the east. From it has proceeded a strain by name Gandhavarī which is identical with Gaṅgā. Here that sin-destroying (Pāpanāśinī) stream flows northwards. . . . On its bank there exists a wood known as Eklāmra." It comprised many Hradas (lakes) and temples.

In the medieval period it was known as a geographical unit which formed the boundary of different divisions; viz. the *Śakti Saṅgama Tantra* describes the Gauḍa country lying between the country of Vaṅga and Bhūvaneśa; the Anga country between Vaidyanātha and Bhuvaneśa; the Bhuvaneśvara in the Puti district of Orissa.

There are several tanks and temples in the suburb of the town, some of them named below. Kedāra Gaurī, Brabma-Gaurī, Kapilahrada, Vindusaras or Gosāgara tanks and Kedāreśvara, Brahmeśvara, Kapileśvara, Lūgarāja, Rāja Rānī etc. temples.

BHÜYATALĀYA : It was a tank to the north of Bhatukaccha, the modern Broach. (*L. A. I.* p. 274).

BICHHĪ : The name was found by Sir John Marshall in a seal-die at the place; in a sealing, it is called Vichhigrāma (*JR* 45, 1911 p. 127) See Vīrabhayapattana

BIDASPE : Greek name of the river Jhelum

BHARKOTRA : It lies in the Rājagadh state, Malwa, where an inscription has been found. (*E. I.* XXVI. Pt. III, July, 1941, p. 130).

BIJĀPURA : Bijapur lies in the Nimar district in Madhya Pradesh. It is an old hill fort in Satapura mountain (Luard and Dube, *Inlore State Gazetteer* II 259).

BIJAYAGADHA : The hill fort of Vijayagadha is situated about 2 miles to the south-west of Byānā in the Byānā Tahsil of the Bharatpur State in Rajputana. (*C. I. I.* Vol. III). It finds mention in the Vijayagadh stone inscriptions of the Yaudheyas.

BIJHOLI (BIJOLIA) : It is a village in Mewar, situated at the Aravali plateau about 100 miles

from Udaipur. A rock edict has been discovered at this village. The Bijholi Rock Inscription of Cahamān Someśvara describes that it was a picturesque and fortified town situated at a distance of 12 miles to the north-east of Udaipur. Vijholi or Bijholi was named in ancient time as Vindhya Valli an important site for Archaeology and contains some ancient temples of unique form and elaborate sculptures. (*E. I.* XXVI Pt. II. 84.85). It is also popularly known as Bijolā or Bijolaja which may have been derived from Vindhya Vallika (*H. G. I.* p. 312).

BILAPATHA : It is the place from where the Vitastā or Jhelum takes its rise (*He.* 12.15.17)

BILASAD : It is also known as Bilasand. It is mentioned in the Bilasand Stone Pillar Inscription of Kumāragupta. It stands about four miles towards the north-west of Aligunj in the Etah district. (*C. I. I.* Vol. III No. 10).

BILĀVA : The old locality Bilāva once mentioned in the *Rājatarāṅgī* (VII. 1016) in relation to king Harsa (1089-1101 A. D.) of Kashmir is supposed to be the present village Bilau situated about 4 miles north-east of Drābagrāma in the Churath Pargana in Kashmir 74° 55' long 30° 51' lat.

BILVĀCALA : A Vaiṣṇava Kṣetra according to the *Bārhaṭpatya Sūtra* (III 120).

BILVAKA : A very fit place for Śrāddha mentioned in the *Viṣṇu Dharm Sūtra* (85 52); *Matsya Purāṇa* (22. 70), *Kūrma Purāṇa* (II. 20 33), *Mahābhārata* (XIII 25 13) and the *Nāradya Purāṇa* (II 40.70).

BILVAPATRKA : Mentioned in the *Padma Purāṇa* (VI 129.11) as one of the 12 Tirthas sacred to Śiva.

BILVA-VANA : Mentioned in the *Varāha Purāṇa* (153.42) as the 10th out of 12 Vanas in Mathurā in Uttar Pradesh. Another Vilvavana Tirtha is located at a distance of 12 miles from Mallikārjuna Tirtha on Śrī Sāila. It contains the temple of the goddess 'Ekamā' (*K. T. p.* 332).

BIMBISĀRAPURĪ : This name is used in the

Atṭakathā of the *Suttanipāṭa* (Vol. II. p. 584) for Rājagṛha or modern Rājgir surrounded by hills in Bihar sub-division, Patna.

BINDUKA : A sacred Tīrtha mentioned in the *Viṣṇu Dharma Sūtra* (85 12) Some editions read Bilvaka.

BINDUMĀDHAVA : A holy Tīrtha situated at Vārāṇasī mentioned in the *Matya Purāṇa*. (185.68); *Skandī Purāṇa*, (IV. 33 148) *Nāradya Purāṇa* (II. 29.61) and the *Padma Purāṇa* (VI. 131 48).

BINDUSARAS : I. Located on the Maināka mountain near Badarī (*Mbh.* III. 145.44; P.VI 43-46; Br. II. 18 31; M. 121.26 and 31-32) where Bhagīratha, Indra and Nārāyaṇa practised penance. The *Bhāgavata Purāṇa* describes it in detail (*Bh.* III. 21-33 and 39-44).

II. A sacred reservoir (Kunda) in Vārāṇasī. The *Nāradya Purāṇa* (II. 29.59-60) states that Śiva bathed in it and the skull (Kapāla) of Brahmā that had stuck to his hand dropped from it and the Kunda came to be called 'Kapālamocana Tīrtha'.

III. In Ekīmṛaka mentioned in the *Bṛahma Purāṇa*. (41.52-54). It is so called because Rudra collected drops of water from all holy places and filled it therewith.

IV. In Kashmir as a Digpāla in the east of the country, according to the *Nīlīmata Purāṇa* (1116-1117).

The seven streams of the Ganges mentioned in the Purāṇas are said to have risen from the Bindusaras. These streams are : Nalinī, Hlādīnī, Pāvanī, Śīlā, Cakṣu, Sindhu and Amṛtā. According to Rājasekhara a Cakravartī king held his paramount sway in the land lying between the Cape Comorin and Bindusaras (Vide. Sircar, p. 8).

BINDUTĪRTHA : Same as Pañcanada, which see.

BIPASIS : The river Vipāsā, modern Beas is known to the classical writers as Hyphasis or Bipasis. (Sircar; p. 41 note)

BIRAJĀKṢETRA : Birajākṣetra, situated on the sacred river Vaitaraṇī, contains the deity

named Birajā. The temple of Birajā is situated at Jaipur (B. 42.1-4). This Kṣetra contains eight holy places, e. g. Kapila, Gograha, Soma. Mṛtyunājaya, Siddheśvara etc. (*Ibid.* 42.6-7). It is also mentioned in the *Yoginītantra* (2.2, p. 120).

BIYĀHA : Al Biruni (Sachau, *Alb. Ind.* I. ch. 25) calls the river Vipāsā as Biyāh and says that it issues from the Himavat and flows towards the east of Multan and after-wards joins the Biyatta (Vitastā) and Chandrabh or Chandrāha (Sircar pp. 43-44).

BOBBILĪ : It is situated in the district of Vizagapattam of the Andhra State (*E. I.* XXVII Pr. I. p. 33).

BOD · Bod is the same as Bhaurta; this is Sanskrit form of the name and that is the Tibetan form. It is Byatal of Ptolemy and identified with modern Central Tibet. (*I. H. Q.* XXIV. 214).

BODHA : The Bodhas are referred to in the *Māhābhārata* (VI. 10.37 38; 8 39) along with the Kalngas, the Sālvas and the Mādreyas, and they should be located somewhere in south-east Punjab up to Pathankot. Panjabī also mentions them along with the Udumbaras (*Mbh.* II 4.48). Dey (p. 40) states that it is the country round Indraprastha, which contained the celebrated Tīrtha called Nigamabodha, perhaps briefly called Bodha (*Mbh.* VI ch 9, 30· P *Uttara* ch 66).

BODHA-GAYĀ : See Gayā.

BODHIMANḌA · The stone-platform in Gayā lying between the temple of Mahābodhi and the famous Bodhi tree, is the same spot where Buddha attained enlightenment (*Vin.* I, 1.). This is known as 'Bodhimanḍa' in the Pāli literature (*Cs.* XXXVII, 215). It is also known as Vajrāsana (*Bu. Bhu.* p. 212). A monas was later erected there called Bodhimanḍa-Vihāra (*Mbh.* XXIX 41).

BODHIMANḌAVIHĀRA : See Bodhimanḍa

BODHI TARU OR TREE : See Gayā. A generic name of tree under which a Bodhisattva attains enlightenment.

BOLOR : Baltistan or little Tibet, a small state north of Kashmir to distinguish it from middle Tibet or Ladakh and Great Tibet or southern Tartary. (Dey. p. 40).

BOLYĀSAKA : The name mentioned in the *Rājatarāṅginī* (V. 225) is supposed to be the present Bulasa which is situated on the right bank of the Vitastā 73° 51' long. 24° 11' lat., and on the old route from Muzaffarabad to Kashmir. Even to these days, the Pahari people of Kashmir call it as Paltasa.

BOMMEHĀLU . Bommehālu has been identified with Bommerpatu situated at a distance of 7 miles from Anantapura, (E. J. LXXV Pt. IV. p. 190).

BONTHIKAVĀTAKA : Bonthukavātaka is mentioned in the Kothuraka edict of Pravara-sena II (E. J. XXIV Pt. V October 1941). It is identified with modern Bothad situated 3½ miles to the north-west and two miles to the north from Mangan in the Nagpur District, Madhya Pradesh.

BRAHMA : Same as Burma. It is a country in the eastern India (*Rām.* IV. ch. 40). Rājasekhara (*Kāv.* ch. 3 p. 8) mentions it along with Anga, Vanga, Samhuna and Puṇḍra janapadas of the East.

BRAHMAGAYĀ : A place near the present temple of Viṣṇupāda, situated on the left bank of the Phalgu river in Gayā in Bihar Province is called Brahmagayā. It is seven miles away from Buddha Gayā. (*Bh. Bhu.* p. 218).

BRAHMAGIRI : A mountain lying at a distance of 20 miles from Nasik district, near Trayambaka in which the Godāvarī has its source on which the sage Gautama had his hermitage. (P. VI. 176. 58: Uttara. ch. 62, B. 74.25.26). Secondly it is in Coorg and is the highest peak of the Sahyas from which the Kāverī has its source (See Kāverī). It is also a Tīrtha on the bank of the Kṛṣṇa Venyā (*Tīrtha Sāru* p. 78).

For details, see *Half Yearly Journal of the Mysore University*, sec. A. I. 1940. Here has been discovered a set of minor Rock Edicts of Aśoka. (*H. G. I.* p. 146).

BRAHMAHRADA : A sacred pool mentioned in the *Bhāgavata Purāṇa* (X. 28.16-17); *Brahma Purāṇa* (III. 13.52).

BRAHMAKṢETRA : Same as Kurukṣetra (*Mbh.* III. 83.4-6; *Vā.* 59-106 and 107 and 97.5).

BRHMAKUṆḌA : I. A holy pool in Badrikāśrama in the Himālayas (*Vor.* 141.4-6). II. There is another pool of this name at the Lohargala Ksetra in the Himālayas where four streams fall from it. (*Vor.* 151.17) Brahmakuṇḍa is the source of the river Brahmaputra. (Dey. p. 40). III. A third pool of the same name is situated in Gayā (*Vā.* 110.8).

BRAHMAKŪPA : A Tīrtha at Gayā (*Vā.* 111. 25 and 31; *Ag.* 115.37).

BRAHMAMEDHYĀ : A river mentioned in the *Mabābhārata* (VI. 9.32).

BRAHMANĀDA : Same as Brahmaputra (*Dś. P. Khaṇḍa.* ch. 10).

BĀHMANADEŚA : Bhārata was also known to Chinese in ancient time as Brāhmanadeśa because of the supremacy of the Brāhmaṇas which was undisputed in the Indian society (Watters. Vol. I. p. 140).

BRAHMANADĪ : The river Satasvatī is so called (*Bh.* IX. 16.23).

BĀHMANĀKA : This Janapada is mentioned in the work of Pāṇini. (*Aṣṭ.* V. 2.71) and is identified with Brāhmanabād of Sind (*I. H. Q.* XXIX. 15). The *Kāṭikā* describes it as the land of Brahmins who lived on military art. The Greeks call them Brāhmanana and place them in middle Sind (Arrian VI. 16) of which the capital is still called Brahmanabad.

It is noticeable to this effect that even Rājasekhara (9th century A. D.) names Brāhmanavāha (*Kāv.* ch. 17. p. 94) as one of the Janapadas of the Western India. Relying upon this old tradition the Muslim geographers named Brāhmanabad as Brahmanava.

BĀHMANAKUNDĪKĀ : A sacred Tīrtha in Kashmir (*Nil.* 1499, 1501).

BRAHMANĀLA : A most famous place in Vārāṇasī near Maṇikarṇikā Ghāṭa, the sacred

ghat for burning the dead bodies. (Dey. p. 40).

BRĀHMAṆĪ : This sacred river flows from north-west to south-east through the district of Balasore in Orissa (*Mbh.* VI. Ch. 9.33; *P. Svarga* ch. 3). The *History of Dharmasāstra* (p. 740) states that probably it is the Bāmanī that falls into the Cambala and quotes the *Mahābhārata* (III. 84.58) The *Mahābhārata ke Nāwānukramanīkā* (Gita Press, ed p. 223). states that it is a holy Tirtha mentioned in the *Mahābhārata* (III. 84.58).

BRĀHMANIKĀ : A Tirtha near Naimiṣāranya (*P. I.* 32.22).

BRAHMĀNĪŚVARA : A Linga in Kurukṣetra (*P. I.* 26.67).

BRAHMAPURA . It is the ancient capital of the Chamba State in the Punjab. There stand three ancient temples dedicated to Maṇimāheśa, an incarnation of Śiva, Narasimha or the lion incarnation of Viṣṇu and to Lakṣmanadevī. Cunningham thinks that Brahmapura was another name for Varāṭapattana. It must have included the whole of the hilly country between the Alakanandā and the Karnālī rivers. (*A. G. I.* 407 ff). According to him it existed in the districts of Garhwal and Kumaon (also see *Br. S.* ch 14). It was the Po-lo-lih-mo-pu-lo of Hiuen Tsiang and was stretched within 667 miles in circuit. (Watters, I. p. 329).

BRAHMAPURĪ : It forms a part of Kolhapur including the bank of the river Pañcagangā. (*E. I.* XXIII. Pt. I. January, 1935: XXIII. Pt. II).

BRAHMAPUTRA ; The principal river of Assam was also known as Lohitya or Lauhitya, (*B.* ch. 64; *Raghu.* IV. 81; *Yoginītantra* 2.2.119) which formed the eastern boundary of Prāgyotisā.

The eastern stream called Hlādinī or Hrādinī running through the country of the Kīrātas (the eastern Himālaya) may be identified with upper Brahmaputra.

The *Jambūdinipāṇḍita* traces its source to the stream which channels out through the

eastern outlet of the eastern Lotus lake and according to modern geographical exploration it rises from the eastern region of the Mānasa sarovara. There are three important headwaters of the Brahmaputra—the Kupī, the Chema-yungdung and the Angsi chu. Sun Hedin traces its origin in the Kupī glacier (*H. G. I.* p. 213). But according to Swami-Pranānanda of the Holy Kailāsa and Mānasa-sarovara, the Brahmaputra rises from the Chemayungdung glacier. (For further details, vide S. P. Chatterjee, *Presidential Address to the Geographical Society of India, Geographical Review of India*, Sept. 1953). According to the *Kālikā Purāṇa* (ch 82, 36) the Brahmaputra is situated between the four mountains of which the Kailāsa and Gandhamādana stand to the north and south respectively.

The river contains a deep pool known as the Brahmakunda. It is situated at the place where the river emerges from the mountains and is surrounded on all sides by hills. In this pool Paraśurāma is said to have dropped his axe with which he destroyed the Kārttiyas. (*H. G. I.* p. 214).

BRAJIMĀRANYA : A sacred Tirtha in Gayā (*P. I* 38.5)

BRAHMAṚṢĪ : It is the country between Brahmavarta and the river Yamunā. It comprised Kurukṣetra, Matsya, Pāñcāla and Śūrasena (*M. S.* ch 2 v. 9) According to Manu it was the country of the Śūrasenas.

BRAHMAŚĀLĀ : A holy Tirtha (*Mbh.* III. ch. 87.23).

BRAHMASARAS : A sacred lake in Kurukṣetra (near Thāneśvara) mentioned in the *Vāyu Purāṇa* (77.51), *Matsya Purāṇa* (22.12), and the *Vāmana Purāṇa* (22.55-60 and 49.38-39). It is known by various names : Brahmāsaras, Rāmahrada and Pavanāsaras. &c.

A second lake of this name is in Gayā (*Ag.* ch. 115.38: *Mbh.* III ch; 84.85; 95.11; XIII. 25.58; *Va.* 111.30). Third in Kokāmukha Tirtha (*Var.* 140.37-39). Fourth in mount Haramakṣa. (*J. M.* 408), Fifth in Sānandura

(Var. 150.20); The sixth one is the same as Brahma Tirtha (P. Śrīp Kh. ch. 19).

Now it is known as Kurukṣetra Sarovara. There are a good many remains which deserve notice from the historical point of view. According to the *Viṣṇu Purāṇa* (22.14) it was built by King Kuru before the Great War of the *Mahābhārata*.

BRĀHMAŚILĀ : Brahmaśilā was situated in the eastern suburb of the city of Kanauj as suggested by the *Kāvyā Mīmāṃsā* of Rājasekhara (*Kāv.* ch. 17. p 94). It seems to be no other than Barhamshil referred to by Alberuni who observes : "A man marching from Kanauj to the south between the two rivers Jaun and the Ganges passes through the following well-known places. . . Jajjamau 12 farasakh from Kanauj, Abhāpur 8 farasakh, Kuraha 8 farasakh, Barhamshil 8 farasakh, the tree of Prayāga 12 farasakh, each farasakh being equal to 4 miles or one Kuroh.

He thus gives the distance from Kuraha to Brahmaśilā as about 30 miles, and from Brahmaśilā to Prayāga as about 45 miles.

BRĀHMAŚIRAS : A sacred Tirtha at Gayā (*Kā.* II. 37.38, N. II. 44.66). It contains the Brahmayūpa.

BRĀHMASTHĀNA : A sacred Tirtha. (*Mbb.* III. ch. 84.103; 85.35; V. 186.26; XIII. 94.8; P. I. 27.2).

BRĀHMASTHŪNĀ : A Tirtha (P. I 39.33).

BRĀHMATĀREŚVARA : A Linga under Vārāṇasī; (L. quoted by K. T. p. 88).

BRĀHMATĪRTHA · I. A sacred Tirtha in Vārāṇasī founded by Viṣṇu dedicated to Brahmā. (*Kā.* I. 35.9; II. 37.28; P. I. 37.9-12) Dey (p. 40) identifies it with the Puṣkara lake near Ajmer in Rajasthan.

II. Some of the sources locate it in Gaya (P. I. 38.69; N. II. 45.120, *Ag* 115.36).

III. And some place it on the Godāvarī. (B. 113.1, and 23; Br. III. 13.56).

IV. and others on the Sarasvatī (*Bb.* X. 78.19).

BRĀHMATUṆGA : A Tirtha mentioned in

the *Agni Purāṇa* (109.12); *Padma Purāṇa* (I. 24.28). A mountain of this name is mentioned in the *Mahābhārata* (VII. 80.31).

BRĀHMATUṆGAHRADA or **BRĀHMATUṆDAHRADA** : A sacred pond mentioned in the Purāṇas (i. e. Br. III. 13.73, *Vā.* 77.71-73).

BRĀHMAVALĪ TĪRTHA : A sacred Tirtha under Sahramati (P. VI. 137.1).

BRĀHMAVĀLŪKĀ : A sacred Tirtha mentioned in the *Mahābhārata*, (III. ch. 81.206) and the *Padma Purāṇa*. (P. I. 25.13).

BRĀHMAVADDANA : The city of Vārāṇasī is often described by this name in Pāli literature. (J. IV. 119).

BRĀHMĀVARTA : I. The country between the rivers Sarasvatī and Drśadvatī in the eastern Punjab where the Aryans first settled themselves. From this place they occupied the country as Brahmarsideśa. (M. S. ch. II. 17). It was afterwards called Kurukṣetra. It has been identified generally with Sirhind (Rapson's *Ancient India* p. 51). Its capital was Karavirapura on the river Drśadvatī according to the *Kālikā Purāṇa*. (chs. 48-49) and Barhismati according to the *Bhāgavata Purāṇa* (III 22). The *Meghadūta* (I 48) shows that Kurukṣetra was a part of Brahmāvarta.

II Brahmāvarta : A landing Ghat on the Ganges at Bithur in the district of Kanpur is called the Brahmāvarta Tirtha and is one of the celebrated places of pilgrimage. As a Tirtha it is mentioned in the *Mahābhārata* (III ch. 83.53-54. 84.43); *Matya Purāṇa* (22.69) and the *Agni Purāṇa*. (109.17).

III. Brahmāvarta : On the Narmadā mentioned in the *Matya Purāṇa* (190.7; 191.70) and the *Padma Purāṇa* (I. 17.5).

BRĀHMAVEDHYA : A river mentioned in the *Mahābhārata*. (VI. 9.30).

BRĀHMAYONĪ : It is also known as Gayāśesa and stands one mile to the south or south-west from modern Gayā. It is identical with Gayaśira, Gayaśira or Gayāsura of the *Mahābhārata* (III. 83.140; 84.85), and the Purāṇas, viz. *Kā.* II. 37.38; N. II. 44.68). Buddha

Ghosha has explained the word *Gayāśīrṣa* as one whose back portion is like the head of an elephant (*J. A. Vol. III. 4*). It is said that King Ajātasatru constructed a Vihāra for Devadatta at Gayāśīrṣa (*J. i. 158, 508*). (Vide; *A. G. I. p. 458* and *H. Dh. S., Page 646*: note 1470).

BRAHMAYONI : Another Brahmayoni is said to be situated on the Sarasvatī and is the same as Prthūdaka (*Vām. 39.20* and *23*).

BRAHMAYŪPA : A Tirtha at Gayā (*Vā. III. 33*; *Ag. 115.39*).

BRAHMEŚVARĀLINGA : I. A Tirtha on the Śrīparvata (*Kā. II. 41.18*; *L. I. 92.159-160*). It is also known as Āleśvara.

II In Vārāṇasī (*L. quoted by Kt. T. p. 115*).

BRAHMODARA : A Tirtha mentioned in the *Vāmana Purāṇa* (36.7-8).

BRAHMODAYA : A Tirtha to the south of the Vāgmatī (*Var. 215-102*).

BRAHMODBHEDA : A sacred Tirtha mentioned in the *Varāha Purāṇa* (215 91).

BRAHMODUMBARA : A Tirtha within Kurukṣetra (*Mbh. III. ch. 83.71*).

BRAHMOTTARA : It is referred to in the *Matsya Purāṇa* (ch. 12.50-1) along with *Vaṅga* and *Tāmralipta* as one of the countries through which the river Ganges flowed. In Rājasekhara's *Kāya Mīmāṃsā* (ch. 17. p. 93) it is mentioned in the list of the countries of the East. Alberuni also refers to this country (*Al. I. 262*). It was really a Janapada in the country of Rāḍha. The *Ain-i-Akbari* (p. 91) records it as one of the Mahallas of Satgaon in western Bengal.

Dr. D. C. Sircar opines that Brahmostara might be connected with the name of Burma which is derived from the Mrama, one of the three tribes that migrated into Burma and ultimately lent their name as a national designation to all Burmese. (Sircar, p. 28).

BRHADADHVANI : A river mentioned in the *Mahābhārata*. (VI. 9.32).

BRHADGRHA : A mountain in Āryāvarta

mentioned in the *Kāyamiṃsā* (ch. 17 p. 93).
BRHADVANA : A holy Tirtha near Gokula where Nandgopa kept his cattle. (*Bh. X. 5.26*; *7.33*).

BRHADVATĪ : A river mentioned in the *Mahābhārata* (VI. ch. 9-30).

BUCHAKALĀ : It lies in the Bilādā district of Jodhpur where the Inscription of Nāga-bhaṭṭa of the Samvat 872 was discovered (*E. I. IX. 198 ff.*).

BUDBUDĀ : A river rising in the Himālayas (*Br. II. 16-25.26*).

BUDDHAVANA : It was five miles to the west of Yaśtivana. At present it is called Buddhāina. The Chinese travellers visited both the forests. (*Bu Bbn p 199*).

BUDDHEŚVARA : A linga under Vārāṇasī. (*L. quoted by Kt. T. pp. 55 97*).

BUGUDA : It is in the Gumsūr Taluk of the Ganjam district. (*E. I. III. p. 41*).

BULI : We do not know much about the democratic Republic of Buli. Their main city was Allakappa, after which they were called Alakappabuli. According to the *Mahābhāṣinibbāna Sutta*, we know that Bulis had received a part of Buddha's relics on which they constructed a tope in their city of Allakappa. Their territory was probably near Veṭhadvipa, because the king of Allakappa is mentioned as being in intimate relationship with the king of Veṭhadvipa (*Dh. A. i. 161*).

BURAHĪ-RĀPTI : The river Burahī Rāpti according to some scholars is the ancient Dhavala tributary of the Rāpti.

BURBALANG : It is the lower course of Karkai, which rises in the hills of Dhalbhum and flows through the district of Balasore. (Law, *Rivers of India* p. 45).

BURIDIHING : It is a tributary of the Brahmaputra which empties in it south of Lakhimpur in Assam. (For details, See Law, *R. I. p. 30*).

BURI GAṆḌAKA : This river rises from the hills of Hariharpur in Nepal. It meets the Ganges to the west of the Gogri (Ghaghara).

in the district of Monghyr in the province of Bihar. (For further details Vide B. C. Law : R. I. p. 24).

BURMA : Burma is derived from Mrama, one of the three tribes that migrated into Burma and ultimately lent their name as a national designation to all Burmese. (Sircar : p. 28).

‘C’

CAHANDA : It was once the capital of the Paramāra kings. It may be identical with *Cāndā*, the chief town of the Cāndā district in Mahārāstra, (E. I. XXVI. Pt. V. Oct. 1941, p. 182).

CAITRAKA : A holy Tīrtha mentioned in the *Matīya Purāṇa* (110.2.).

CAITRĀRĀTHA : A forest which king Yayāti visited along with the nymph Viśvācī. (*Mbh.* I. 75.48). This forest was situated on the banks of the Acchodā river (*Vā* 47.6, Br. II. 18.7). It is one of the 51 *Śaktipīṭhas*, where Devī is called Madotkātā (*M.* 13.28). A forest of the same name also stood in *Dvārakāpurī* (*Mbh.* II. Ch 38).

CAITYAGIRI : Identical with *Cetiya-giri*.

CAITYAKA : A mountain near Girivraja the capital of Magadha Kingdom (*Mbh.* II. Ch. 21.1—5). General Cunningham has tried to identify it with the Vipula mountain on which was erected a Caitya described by Huen Tsiang. (*A. G. I. pp.* 531—532).

CAKKADAHA : This is the name of a lake mentioned in several stories of the *Jātakas* (*J.* IV. 232). It is located at a distance of five miles from Bālāgarha. The temple of Pata-pārā is one of the most charming objects of this place.

CAKKAPURA : The *Ānalyaka Nirṇuktī* (325) mentions this place in connection with the seventh Tīrthāṅkara who received his first alms here. It is not identified as yet.

CAKORA : Rājaśekhara mentions it as a mountain in the eastern country (*Kāv* ch. 17. p. 93). It is identical with the Caranādrī or Cunāra in the Mirzapur district of Uttar Pradesh.

CAKRA : An ancient Janapada near the Sarasvatī (*Mbh.* VI. Ch. 9.45; Bb. X. 78.19).

CAKRADHARA : The great bend of the Vitastā about one mile to the south of Hastikarna forms the peninsula occupied by a small ‘Udar’ or alluvial plateau. Here stood once the oldest and most famous shrines of the Kashmir valley, the temple of Viṣṇu Cakradhara. (*Rāj.* I. 38.261, 270; VII 258; VIII 78.971, etc.). The plateau is still known as Tsakadar Udar or Cakadhara. In the *Rājatarāṅgiṇī* (I. 38) it is mentioned as Cakrabhrt. The *Haracarita Cintāmaṇi* a part from calling Cakradhara (7.64) calls it Cakratīrtha (7.61). The *Rājatarāṅgiṇī* (VIII. 975-992) presents a graphic description how the shrine of Cakradhara was burnt.

CAKRADVĀRA : A mountain mentioned in the *Mabābhārata* (XII. ch. 320.185)

CAKRADVĪPA : It is an ‘upapīṭha’ where the ‘Astra’ of the goddess is said to have fallen. Here the goddess is called Cakradhārīnī and the Bhairava is called Śulapānī. It is possibly one of the several Cakratīrthas. (The *Śākta Pīṭhas* p. 83.).

CAKRAGARTA : Cakragarta refers to the region of Cakra-tīrtha on the Gomati near Dvārakā in Prabhāsa Ksetra. (Saurāstra).

CAKRAMATHA : Cakramatha referred to in the *Rājatarāṅgiṇī* (V. 404). was founded by the Kāśmīrian King Cakravartman (A. D 923-33 and A. D. 936-937). It was half built when he died, and was completed by his wife. It was built for the Pāsupat ascetics.

CAKRANAGARA : It is located at a distance of 17 miles north-east of Wārdhā in Mahārāstra. It is also known as Kelyha (Cousins A. S. R. of Central Provinces and Berar p. 10). Most probably it is the Cakrāuka nagara of the *Padma-Purāṇa* (Pātālakhandā ch. 13).

CAKRĀNKANAGARA : Identical with Cakranagara.

CAKRAPURA : The town Cakrapura with seven thousand dwellings was founded by Cakramardikā, one of the queens of king Lalitāditya Muktapīḍa as mentioned in the *Rājatarāṅgiṇī* (IV. 213).

CAKRASTHITA : A Sacred Tīrtha in Mathurā in Uttar Pradesh. (*Var.* 169.3).

CAKRASVĀMIN : A holy Tīrtha near Śīla-

grāma (Var. 145.38).

CAKRĀTĪ : An ancient Janapada mentioned in the *Mahābhārata* (VI, Ch. 9.45).

CAKRATĪRTHA : It appears that several Tīrtha of this name are located at different places :—

- (i) Śūkara Tīrtha (Var. 137.19).
- (ii) Āmalakagrāma (N. 66.22).
- (iii) Setu (Sk. III Brahmakhandā ch 3-5).
- (iv) In Kāśmīra it is also called Cakradhara.
- (v) On the Godāvarī (B. 86.1.109). The Godāvarī reappears at this place after disappearing at Kuśāvara.
- (vi) 6 miles from Trayambaka, though thrice mentioned it appears to be one Tīrtha.
- (vii) In Mathurā in Uttar Pradesh. (Var. 162-43).
- (viii) On the Sarasvatī (Vām. 42.5.57.89. 81 3, vide, A. G. I. p. 336 and under Asthipura.
- (ix) In Dvārakā (Tīrtha Prakāśa of Mitrāmīśra, a part of *Mitrodaya* pp. 635-537; Var. 159.58).
- (x) It is Rāma-hrada in Kuruksetra.
- (xi) In Prabhāsa in Gujrat on the Gomatī. (*Dvārīkā Māhātmya*).
- (xii) In Vārāṇasī - a kuṇḍa enclosed with an iron railing in the Maṇikarṇikāghāṭa.

CAKRAVĀKA : A Tīrtha sacred to Piṭṛs (M. 22.42).

CAKRAVĀLA PARVATA : A mythical mountain, often mentioned in Sanskrit and Pālī literature.

CAKRĀVARTĀ : A deep lake under Mandāra (Var, Mandāra māhātmya, 143. 36-38).

CAKRAVARTĪ KṢETRA : Cakravartin is a ruler the wheels of whose chariot roll every where without obstruction. Certain terms like Eka-chhatra, Śārva-bhāuma and Samrāt also denote the same sense. But the underlying difference lies in the conquering nature of the Cakravartin. He is regarded as a Vijigīṣu or the king aspiring for conquests. Two types of Cakravartin are represented by the terms diśāmpati, the king of quarters and digvijayin, the conquerer of the quarters. The Pālī literature testifies to the three

classes of Cakravartin (i) Cakravāla - Cakravartin, 'the ruler of all the four dvīpas according to Buddhists. (ii) dvīpa-cakravartin ruler of only one of the four dvīpas (iii) pradeśa-Cakravartin 'the ruler of only a portion of a dvīpa. The different types of Cakravartin deserve a critical approach of the sphere of their influence (Cakravartikṣetra at the different junctures of Indian History.

In response probably to the diśāmpati and digvijayin concept, the Cakravartin was regarded as the master or king of the whole earth (Pṛthivī-pati) cf *Saṅgapaṭha Brāhmaṇa* XIII, 5, 4 13, *Select Inscriptions* p. 24; *ibid*, p. 259, 272, 293, 307 and 323. The *Mahābhārata* also states that Karna having subdued the whole earth returned to the Kuru Capital. (*Alib*, III, 253, 22, II, 26-32). But all the countries vanquished in the four quarters are similar to the list of the countries of Bhāratavarṣa, referred to the geographical section of the epics and the Purāṇas.

The *Arthaśāstra* of Kaṭilya presents a factual frontier of the Cakravartī kṣetra which was vague in the epics. According to it the land which extends north to south from the Himalaya to the sea and measures east to west a thousand yojanas is the sphere of influence of a Cakravartī. The *Raghu-Varṇa* of Kālidāsa does not define the limits but the digvijaya of its hero Raghu is somewhat modelled upon the pattern of the conquest of the Epic hero referred to above, which falls within the limits of Bhāratavarṣa. The *Kāṭya Mīmāṃsā* of Rājasekhara fixed the limits of the sphere of influence of a Cakravartin within an area measuring one thousand yojanas and lying between Kumārīpurī (Cape Comorin) and Bindusaras (in the Himalaya). Thus the way of an Indian imperial ruler extended within the limits of the Purāṇic Bhāratavarṣa, which is described as lying between the Himalaya and the sea (Himālayādā samudram), cf *Studies in Indian Antiquities* by Raychaudhury pp. 77-79, *Mār*. LVII, 59 : Va, XLV, 75-76.

There seems some diversity in the specific mention of a particular geographical entity

referred to represent as border such as the northern limit represented by the Himālaya, Bindusara, Kailāśa etc, the southern limit by the Kumātipura, Rāma's Bridge (Setu), Suvela, (a mountain in Ceylon), the Southern Ocean, the eastern limit by Eastern Ocean (Bay of Bengal), Udayagiri, and the western limit by the Arabian Sea, Mandara and sunset mountains (cf *Kādambari*, p. 194-195; *Harsa Carita*, p. 217, *Mitākṣarā* by Viṣṇūbhikṣu). But within the diversity of the specific names there lies an underlying unity which presents a picture of the whole sub-continent of India and Pakistan.

The above literary tradition is supported by the epigraphical sources. The Meharauli inscription of Chandra describes Vanga in the east, Sindhu in the west, Bahlikas in the north and the southern or Indian Ocean in the south (*Sel Ins.* p. 276). The Mandasor inscription fixed the eastern limit up to the Lauhitya, western limit up to the Western or Arabian sea, southern limit up to the Mahendragiri and the northern limit up to the Himālaya. (*Ibid* 394) Several other evidences may be produced to the statement, as the inscriptions of Devapāla, of Rāstrakūṭa Kṛṣṇa III etc cf *E. I* VII. IV p. 284-85, *ibid*, vol I p. 235, *Gandalekhamālā*, p. 38.

Some of the sources describe the Kṣetra under the influence of a particular king surrounded by four oceans (Catuh Samudra) (See *C. I. I.* Vol III p. 82), which is purely conventional for the Bhārata-kṣetra is bounded by sea only on the three sides, the fourth side surrounded by the Himālayas. Ray Chaudhury suggested that the misconception had for its basis any lake or lakes of the central Asia.

Some opine that the deserts of central Asia which lie to the north of India were also often represented in literature as 'the sea of sand.'

The above sources show that the sphere of influence of an imperial ruler did not extend beyond the boundaries of Bhārata-varṣa. The Greek writer Arrian copied upon the above tradition and wrote, "a sense of justice, they say, prevented a king

from attempting conquest beyond the line of India." (*McCrindle* p. 209.)

It should, however, be remembered that whenever the boundary of the kingdom is given, it does not represent the real influence of the king but is conventional. The reality lies in the fact that none of the imperial rulers ruled the whole of the sub continent with a single centre. The emphasis on the boundaries show simply that the king was an independent and imperial one.

We have sometimes two Cakravartī Kṣetras one in the north and the other to the south of the Vindhya known as Dakṣiṇāpatha or the Deccan. The *Jan Sūtras* also testify to the two divisions of the imperial influence. It is stated that Cakravartī Bharata conquered the area of the North Bhārata (Northern India) and reached the Vijayārḍha mountain, which is so termed because it marks the half conquest (Ardha Vijaya) of the Cakravartī. Some kings of the northern India claim explicitly their sphere of influence in the Āryāvarta viz Northern India (For the boundaries of the Āryāvarta see *Manusmṛiti*, II, 22) King Harivarḍhana of Kanauj is referred to in the Chalukyan inscriptions as Sakalottarapathapati, or the king of the whole of the Northern India. Thus Visala or Vigraharāja IV (c. 1053-64 A. D.) of the Cāhmana dynasty of Ajmer and Śākambharī is described as having subdued Āryāvarta lying between the Vindhya and the Himādri.

The southern dynasties also claimed their sphere of influence over the whole of the Dakṣiṇāpatha which lies beyond the Vindhya and the Narmadā. One of the greatest kings of the Śātavāhana Dynasty is called sovereign of the Deccan, (Dakṣiṇāpathapati) and his charges are said to have drunk the water of the three oceans (Trisamudra-toyapiravāhan). The Chālukyas of Badami claimed to be lords of the land lying within the three seas : 'trisamudra madhyavartī - bhavana - mandalādhisvara'. The inscriptions of the Eastern Chālukyas, however, refer to the southern Cakravartī kṣetra as the land between the Narmadā and the setu. The sway of the

Kadamba king Ravivarman is said to have extended far north to the river Narmadā. (cf. *The Eastern Chalukyas of Vengi*, p. 7, *Sources of Karnātaka History* p. 24, E. I. Vol. XIX pp. 64 etc.

Sometimes both the Caktavarti Ksetras are mentioned together to signify the whole of the Bhārataketra conceived as the single limit. cf. Ray P. H. N. I, p. 858. It is to be noted that a king called as Dakṣināpathapati, or Uttarāpathapati, really did not possess the whole of the area under his control, it simply denoted that he was prominent king in that Ksetra.

Sometimes North India and South India were regarded as two separate Caktavarti Ksetras. (Sircar. p. 13).

KAKEŚVARA : A Linga in Vārāṇasī. (L. quoted by Kt.T. p. 52)

KAKEṆI : A river mentioned along with the Irāvī and Vasu in the *Vāmana Purāṇa* (ch.13)

KAKEṢU : It is one of the six branches of the Ganges (Al. 121 23, Vā 47. 21 39, and Br. II 16.20, Bb. V 17.5) and is the name of the Oxus or Amu Daria (M. ch. 120 121, *Asiatic Researches* VIII p 330). The *Brāhmāṇḍa Purāṇa* (ch 51) mentions the names of the countries through which it flows. It is mentioned by Bhāskaračārya as a river which proceeds to Ketumālā (*Siddhānta Śiromaṇi Bhūvana kośa* 37.38). It is named by Curtius as Ochas and by Greeks as Okas. All these refer to Oxus which derive its name from its tributary the Vakṣu or Aksu. In the *Mabābhārata* it is mentioned that it flows through the Śākadvīpa (VI ch. 11.). It is also known as Cakṣurvadhānikā. It rises in the Pamir Lake called also the Sari-kul or yellow lake, at a distance of 300 miles to the south of Jaxartes (McCindlie's *Ptolemy* p. 278.)

KAKEŚURVARDHANIKĀ : Same as Cakṣu.

KAKEṢU : A Tirtha on the south-bank of the Godāvarī. (B. 170.1)

KAKEṢUMATĪ : See Ikṣumatī (Cf. Var. ch. 85; M ch. 113).

ĀLIKĀ : In the *Meghiya Vagga* we find the Buddha wandering in the city of Ālikā. It

was situated close to the river Kṣimikālā, in the Ceti country. (An. IV. 354; Ud I 1; Db. A. 28).

It was more or less a Panka-karvata, and there was bog out side and around which used to move (Calapanka), therefore it derived the name Ālikā owing to the moving nature of the bog. (Ud A. 21). Its another reading is Jālikā.

ĀLIYA MOUNTAIN : This mountain lay in the city of Ālikā in the country of Cetiya. Lord Buddha spent his thirteenth, eighteenth and nineteenth rainy seasons on this mountain. (Bu A. 3).

CAMARĪ : The *Uttarādhyaṇa Tīkā* (4, p. 92 a) mentions that it was an inaccessible village of the Bhīllas, which was situated on the way to Śankarapura from Vārāṇasī. The place is not otherwise known. (L. A. I. p 24).

CAMASODBHEDA : I A sacred Tirtha under Vīṇāśana (in Saurāṣṭra) where the river Sarasvatī appears again after disappearing in the desert of Rajasthan (Mbb. III. ch. 82.112; 103 5; P : 25 18).

II in Prabhāsa (Mbb IX. ch. 35 87).

CAMATKĀRAPURA : It is the Badanagata or Ānandapura in the district of Ahmedabad in the province of Gujrat, formerly called Ānarta Dēśa, where Linga-worship was introduced for the first time, and the first linga called Ācalēśvara the Phallic emblem of Mahādeva was established. According to the other Purāṇas, Linga-worship was first established at Devadāru-Vana or Dāru or Dārūka-Vana in Garwal (See Devadāru-Vana). Camatkārapura was also called Nagara, the original abode of the Nāgara Brāhmins (Jā. Nagara kh Chs. 1-139.114). See Hātākaksetra and Ānandapura. The Nāgara Brahmins are said to have invented the Nāgarī alphabet (See Banga-lipir Utpatti or 'The origin of of the Bengali alphabet' by Nundolal Dey in the *Svarajyabodhik-Samācāra*, Vol. II.) See Dātuvana.

CAMBALA : Same as the Carmanvatī modern Chambal river.

CAMMAKA : This village situated at a distance of about 4 miles to the south west of Ellichpur,

finds mention in the Cammaka Copper-plate Inscription of Vākātaka King Pravarasena II. According to the inscription "the village named Carmāka (the ancient name of Cammaka stands on the bank of the river Madhunadi in the Bhojakaṣa kingdom." (CII. p. 236, 241)

CAMPĀ : The river Campā flows forming the boundary of Anga in the east and Magadha in the west (J IV 454). Most probably it is the same river which flows to the west of Campānagara and Nāthanagar in the suburb of the town of Bhagalpur. Anciently it was called Mālīni (Mbh. XII 5. 6-7; VI. VI. 18 20, M. 48. 97; Vā. 99 105, IIV. 31-49) Mention of it is also found in the *Abhyūhānaśākuntalam* (Act. III) in regard to Śakuntalā who came on its banks with her female friends. The *Pañcma Purāna* (Ch. 11) mentions it as a place of pilgrimage. The city of Campā was situated on the bank of this river.

CAMPĀ : It is the Campapurī. Secondly according to Huen Tsiang it is Siam. It was the country of the Yavanas (Beal's *Life of Huen Tsiang*; Introduction). Thirdly it is Tonquin and Cambodia (Col. Yule's *Marco Polo* Vol. II, p. 255 note).

CAMPĀ : The ancient Campā is often mentioned in the Kashmir Chronicle (Rāj. VII. 218 VIII. 323). It is identical with the modern hill-state of Cambā which comprised the valleys of all the sources of the Ravi and some adjoining villages draining into the Chinab. (Stein, *Rāj. Trans.* Vol. I p. 286). also cf. A. G. I. p. 141).

CAMPĀ : The city Campā near Lakhisarai in Monghyr district was once the capital city of Anga. Originally it was called Mālīni but later it was called Campā after King Campā. It was a great centre of Jainism. The Twelfth Tirthankara of the Jains is said to have been born and have died at his place. (Law. *Geog. Aspect of Kālidāsa's Works* p. 19). According to Buddhaghosa, it was so called because the whole place abounded in large Campaka-trees. (M. A. II. 565) It is believed to have been situated at the confluence of the Ganges and Cāndanā. A reference contained in the *Anargharāghava* (8th century) alludes Campā as the capital of the Gondas (D. U. H. B. p. 13).

CAMPAKA : A city in the time of Atthadassī Buddha. The Bodhisattva as Susīma was born there. (Bu. A. 180). Another Campaka is the present Cāmpāner (E. I. XXIV, pt. V. p. 217). It is also known as Campakapura (Ibid, p. 219).

CAMPĀKĀRANYA : A Tirtha mentioned in the *Mahābhārata* (III ch. 84 133; P. I. 38-49). It is modern Camparan in Bihar. Vālmīki's hermitage is said to have been situated near Sangrāmāpura in Camparan district. According to the *Śakti Saṅgama Tantra* (Book III ch.), Campākāranya formed the northern boundary of Videha.

CAMPĀKATĪRTHA : A sacred Tirtha where the Gangā flows to the North (N. II. 40, 86).

CAMPĀKAVANA : A sacred Tirtha situated in Gayā (Vā. 3. 16-22).

CAMPĀNAGARA : Firstly it is the Cāndiā or Cāndamaya after the name of Cānda Sadāgar, about 12 miles north of Bogra and five miles north of Mahāsthānagarh in the district of Bogra in Bengal. It is said to have been the residence of Cānda Sadāgara of the famous tale of 'Manasār Bhāsān', and it is associated with the story of the devotion of Behulā to her husband Lakhindara, the youngest son of Cānda Sadāgar. There are two marshes Gaurī and Saurī on either side of the village, which are said to be the remains of the two great rivers. It is now situated on the river Karatoyā (Hunter's *Statistical Account of Bengal* Vol VIII, p. 196). The Kālidāha Sāgara, a large lake outside the rampart of Mahāsthāna fort, is the Kālidāha of the story (JASB. 198 8 p. 94. Beveridge). But Cāndasadāgar's residence is also pointed out at Cāmpānagara near Bhagalpur, where a fair is held every year in honour of Behulā and Lakhindhara. See Ujāni.

Secondly it is identical with Campā-purī, see. Campāpurī.

CAMPĀPURĪ : It is identical with Campā or Cāmpānagara situated at a distance of about four miles to the west of Bhagalpur. It was also called Mālīni and Campā-Mālīni (M. Ch. 48; *Nāmakośha*) and Campāvati. It was also the capital of ancient Aṅga ruled by Roma-

pāda or Lomapāda who adopted Daśaratha's daughter named Śāntā, (*Rām. I. ch. 10*).

Champā formerly known as Mālinī, is said to have been founded by Champā the great grandson of Lomapāda, but the *Mahābhārata* refers to it as the latter's capital. (*Mbh.*, III, ch. 12). The same source alludes to its importance as a holy place of pilgrimage, (*Ibid.*, III, ch. 185.) Karna, the famous hero, and ally of Duryodhana, had his capital at Champā. He is said to have been brought up at a place known as Karnagadh which forms the part of the city Champānagara and abounds in the remains of a fort. It is also understood that king Karnasena of Karnasuvarna the victor of Aṅga and Vanga tendered his name to Karnagadh in Champānagara and Karnachandra at Monghyr. He is also said to have constructed a temple of Mahādeva the Mānasakāmanātha, probably at the site of a Buddhist shrine, for the southern side shows many Buddhist sculptures.

It is also mentioned in the *Bhugaratī* (XV) and the *Āraṇyaka sūtrī* (418). According to the Buddhist sources the city was founded by Mahāgovinda the Brahmin minister of king Renu. (*Mahāgovinda sūtra of Dīghinikāya*). But some of the scholars opine that Mahāgovinda was simply a builder of the city and not its founder. (*H G Ip* 205). *The Majjhima Nikāya* refers to an extensive garden of the Champā flowers which lent its name Champā to the city situated in the suburbs (*Bu. Bhu. V. 352*). Ācārya Buddha Ghosa mentions five varieties of the Champā flowers in the garden situated near Gaggara Puskariṇī (a tank within the campus of the city Champā) but praises particularly the white variety of the flower. (*S. V. Vol. I p. 279*)

The *Mahābhārata* (XIII) speaks of the famous garden of the Champā flowers in the city of Champā, but it does not support the Buddhist tradition for the derivation of its name as or that account as we have seen above. Any way these are the different traditions regarding the derivation of the name Champā.

The position of the city is also differently described in the Buddhist, and Brahmanical

literature and in the itinerary of Yuan-Chwang. The *Mahābhārata* seems to refer to the situation of the city at the bank of the rivers Ganges (Gangāyā Sūtavisaṃyam Campāmanuyayau purim, cf. Ray Choudhary *PHAI*, p. 10 footnote, 3). It is stated in the Daśakumārācātita that sage Marici lived on the bank of the river Ganges out side the capital city of Campā : (*Das. II, 2*). Fa-Hian makes Campā to have been 18 yojanas east from Pātaliputra down the Ganges, and on the south side of that river. Yuan Chwang also relates that Chan-p'o (Campā) the country had its capital more than 40 Li in circuit situated on the south side of the Ganges (*Watters Vol. II, p. 181*). The above sources thus uniformly inform its situation at the southern side of the Ganges, but the Jātaka and other references in the Pālī literature appear to suggest its situation on the bank of the river Campā identified with the river Candanā. (*J No. 506 Bu. Bhu p 134, 350*) As the river Campā was the southern tributary of the Ganges (*Map. II, II G I B*), it appears that the city was situated at the confluence of both the rivers, thus the evidences of both the Brahmanical etc and Pālī records are justified and correct.

The *Mahājanaka Jātaka* states that the city of Campā stood at a distance of about sixty yojanas from Mithilā and both the cities were probably connected with the bullock cart route (*J. No 539*) Yuan-Chwang relates that from the Iranaparvata country he proceeded east following the south bank of the Ganges and after a journey of above 300 li he came to the Chan-p'o (Campā) country. (*Watters, Vol. II p. 182, 181*).

As noted above the city was surrounded by graceful groves of Campaka in the time of the *Mahābhārata*. The *Majjhima Nikāya* and Buddhaghosa a Buddhist commentator speak highly of the groves and flowers. Gaggara queen of Campā constructed a tank known as Gaggara pokkharinī in the vicinity of the city, (*Samangala Vilāsini*, Vol. I, p. 279) which served well as the halting place of the wandering monks and anchorites. The elegance of the grove used to increase in

the morning and evening with the echo of the din of their philosophical discussions. (cf *Bu. Bhu.* p. 352-53)

The Buddha also halted several times in this grove and admonished his disciples. It was here that his poet-disciple Vangīsa eulogized his praise which is contained in the Gaggara Sutta of the *Samyutta Nikāya*. Many rules of discipline for the monks and order were exhorted here by the master and are now contained in the *Vimaya Piṭaka*. Yuan Chwang makes the Chinese transcription of the tank Gaggara as - ka-ga or Ga-ga (Watters, Vol. II, p. 182). The tank may be identified with the large silted-up tank now called Sarovara said to have put forth several Buddhist statues during exploration and excavations (Dey p. 46).

King Brahmadatta had his capital at the city till his death (Hardy, *Mon. Bu.* p. 166). Kunika Ajātaśatru is also said to have made Campā his capital after the death of Bimbisāra. (Parīśiṭtaparvan Canto VI) Campa besieged by Candra Varman was probably the capital of indomitable king Śiṃha Varman (*Dakṣiṇmūrti* p. 52).

The capital probably consisted of gates, watch towers and walls as mentioned by the *Mahājanaka Jātaka* (No 506). The Jaina Aupapātika sūtra refers to it as a city adorned with gates, ramparts, palaces, parks and gardens.

According to the Jain Campaka Śreṣṭhikathā it was a city rich in trade and was occupied by occupational people like, perfumers, spice-sellers, sugar-candy sellers, jewellers leather - tanners, garland-makers, carpenters, goldsmiths, weavers, etc.

The *Dakṣiṇmūrti* refers to the rogues as well as sages of the city. (ch. I pp. 3, 6; ch. II. p. 7 11, 12, p. 59). The residents were prosperous as well as poor. One of the prosperous merchants was named Nidhipālita (*ibid* p. 67). Rich residents of the city participated in over-sea-trade with the East Indies. Their maritime activities have been mentioned in the *Nāyāḍhammakāhā*. Hindu emigrants of the city, probably colonised many of the islands and they probably rendered

the name of their city "Campā" to their settlement there in southern Annam and Cochinchina. (*J. A. VI*, p. 229, *Iking* p. 58, R. Davids, (*Buddhist India*, p. 35, Elliot *Hinduism and Buddhism* Vol III p. p. 137 ff; Majumdar, *Champā*).

The central theme of the *Manasār Bhāṣā* is related to the city of Champā. Chand Sadāgar the father of Lakhindara resided here. It was here that the hero of the poem, Lakhindara, was bitten by the snake and his wife Behulā set out, putting the corpse of the deceased husband on a water raft, to restore his life. The place from which she started on her desired mission is known as Behulā Ghāt at the confluence of the rivers Candanā and Ganges. It is still highly esteemed by public, and a fair is held every year in the honour of Behulā in the north of Bhadrā. Formerly the Ganges flowed close to the town but some fifty years ago it has changed its course about a mile to the north.

Thus the city has got a hoary past with continuous mention in ancient literature and is still represented by a village or town of the same name near Bhagalpur. (*A. G. I.* p. 402).

CAMPĀRANYA There are two Campāranyas which is clear from their respective locations.

1. It is situated near Patna in Patna division, and finds mention in the *Mahābhārata* as a place of pilgrimage of the Hindus. It is stated in the *Vanaparvan* that a half of a single night at this place accrues the merit equal to the gift of a thousand cows. In the *Śaktisāngama tantra* it is referred to as the northern boundary of Videha or Tirabhukti. It tallies well with the above location near Patna.

2. A place of pilgrimage of the Buddhists and Jainas five miles to the north of Rajim in Madhya Pradesh.

CAMPĀVATĪ : Firstly Campauti, the ancient capital of Kumaon. It was also called Campātirṭha and mentioned after Badarikā (*Mbh.* III ch 85) For the history of the kings of Kumaon see J. 15B (1844 p. 887).

Secondly, Semylla of the Periplus of the Erythrean Sea and Saimur of the Arabs;

modern Chaul, 15 miles south of Bombay. It is now also called Revadanda (ancient Revāvantī of the inscription *JRAS* Vol III p. 386), or Revatiksetra. It is situated on the Koṭṭha district in northern Konakan and is said to have been the capital of an independent kingdom situated in Paraśurāmaksetra. Perhaps it is the Campāvati of the *Skanda Purāṇa*, (Brahmottara Khanda Ch. XVI). Chaul was a noted place of trade *H. C. B.* pp. 3—11).

CANḌA : A hillock in the Himavana. Buddha lived on it once as Kinnara Canda with his consort. (*J.* Vol. IV, pp. 283-88). It is also called Canāka, (*J.* Vol. V. p. 162) and Canda passa (*ibid* p. 38). The Attakathā of the Sutta Nipāta refers to a mountain Candagabbha, one of the seven ranges to be crossed on the way to Gandhamādana. The Gandhamādana is said to be situated in the Himalayas (*Law. H. G. I.* p. 76) and Canda, as stated above, forms part of Himavana. It seems therefore plausible that both are identical.

CAMUDĀHILL : See Mysore.

CANAGA-PURA : According to the Jain work the *Avayaka Cīrṇī* (II p. 158), this city was founded by king Jiyasathu, when the city of Khiparṭhiya came to ruin. According to the tradition Canagapura is another name of Rājagṛha.

CANAYAGĀMA : It was situated in Golla and was the birth place of Cānakya (*Āva. Cu.* p. 563). The place is otherwise unknown. According to the Buddhist tradition, Cānakya was a resident of Takkaśilā (*M. T.* p. 181).

CANCALĀ : This river rising from mount Rṣyavata is mentioned along with the Vimalā and Dhūtavāhini in the *Maṭṭya Purāṇa* (114-26).

CANCU : Huen Tsiang had visited this place which was at a distance of 300 li (about 50 miles) from Vārāṇasī. It was perhaps the present Ghazipur. (*Watters.* Vol. II. p. 59).

CANDAKA : This mountain according to the story of Jātakas was situated near the origin of the Kannapenā river. It may be identified with Malayagiri or Malābaraghāta. (cf. *Dey.* p. 46). Mr. Rati Lal Mehta states that it may be located somewhere near the Wardha

river in the district of Chanda in Mahārāstra (*J. B. O. R. S.* IV. p. 375).

Another Candaka is the same as Canda.

CANDAI-AKAPPA : This famous place was situated in the land of Kośala. The Buddha visited this place and stayed in a grove. There he preached Sangārava Sutta. (*M. N.* II, p. 209).

CĀNDANA : Vide Campā

CANDANĀ : The river Candanā is supposed to be another name of the river Śaharamati in Gujarat. It rises in the Pārayātra or the Pāryātra mountain a name given to the western Vindhya together with the Aravalli range.

Secondly the river Cādanā in the Santal Parganas in Bihar Province. It falls into the Ganges. (*IV XL.* 20).

CANDANAGIRI : The Malayagiri. The Malābāra Ghats. (*Trikāṇḍaśesa*).

CANDĀNANA : It is mentioned as the birth place of the eight Tīrthakara (*Āva. Nir.* 382). It is identified with modern Candrāvati, a village near Vārāṇasī. It was also known as Candamādhava. (*Prācīnotīrthamālā*, Pt I. p. 4).

CANDANAPARVATA : A Śakti pitha mentioned in the *Bṛhannīla Tantra*. Here the goddess is called Mahānandā.

CANDANAPURA : Chayenpur, five miles to the Bhabua in the district of Shahabad in Bihar. The celebrated battle described in the 'Caṇḍī' between Kālī and the two demon kings Śumbha and Niśumbha is said to have been fought at this place. The *Mārkandeya Purāṇa* (Ch. 85), however places the scene of battle in the Himālayas. The *Vāmana Purāṇa* (ch. 55) places it at the Vindhyaśāla. The name of Candanapur is derived from the name of the two brothers Caṇḍa and Muṇḍa, who were the Generals of the kings. The Caumukhi Mahādeva and Durgā in a temple of Muṇḍeśvar are said to have been established by Munda. Muṇḍeśvarī is seven miles south-west of Bhabua. The temple according to Dr. Bloch, is very old, the carving being of Gupta style (Bloch's *Archaeological Report* 1902). The temple bears a date equivalent to A. D. 635. (Sir John Marshall's *Archaeo-*

logical Report, Eastern Circle 1914 p. 38). The *Vāmana Purāṇa* (Chs. 19 and 55), however, says that they were the Generals of Mahiṣāsura and were killed by the goddess Vindhya-vāsinī on the Vindhya mountain.

CANDANAPURI : It is the modern Candanpurī, a small town which stands on the Gitrā river, three miles to the south west of Malegaon, about 45 miles to the north-west of Ellora (*E I* XXV Pt. I. January 1939, p. 29).

CANDAPAHĀ : It was situated in the Kosamba. Pattala and was granted by Kanadeva to the Pandita Śāntiśārman (*E I* HI pp. 139 ff. See also *JRAS* 1927 pp. 694 ff.).

CANDAPASSA : A mountain in the Himavanta region.

CANDAPURA A Śakti Pīṭha, the goddess is called here Pracandā.

CANDAURĀ . This capital town may be identified with the present Candāvara situated in the Honavar Taluka, and about five miles south-east of Kumtā, north Kanara district (*North Kanara Gazetteer* Pt. II. P. 277, *E I* XXVII Pt IV p. 160).

CANDAVATĪ . It was the birth place of Anomadassi Buddha (*J. I* 36, *Bu. VIII* 17) *Dh. I* 188, *Al. I* 85, *I* 76). It existed also in the time of Sumedha Buddha. *Ap. II* p. 422). It was the capital of King *Vijitābi. Bu. A* III).

CANDELADGADHA : The name Candelagadha owes its origin to the Candellas, a tribe of Ksatriyas who had established their supremacy in the central provinces of India in the twelfth century A. D. They originally came from Mahobā (modern Bundelkhand) and took possession of the fort, called Cunāra in Mirzapur in Uttar Pradesh after the Pāla Rājās. See Caranādri.

CANDERI : The Candravati or Sandravatis of the Greek historians, probably stands for the ancient city of Canderi. (Tod, *Rajasthān*, 43 note). The *Ās-n-i Akbarī* (p. 129) mentions that the forest near Chanderi were frequented by the wild elephants and that there was a strong fortress which served as the military outpost and once it assisted in suppressing

rebels down in Bihar. (*ibid.*, 452). Tod identifies the tract of territory surrounding the city Canderi with the Cedi country. The ruins of the old Canderi lies at the distance of about 8 miles to the north west of Lalitpur in Gwalior. See also Cedi.

CANDARANA : A mountain in the Himalayan region, where once lived the Bodhisattva as an elephant looking after his mother. (*J. IV* 90 93). According to Dr. Jayaswal it was the part of the Altai mountain (*I. A. LXII*, p. 170), which in Mongolian (altiaule) means the 'mountains of gold'.

CANDRABHĀGĀ : One of the five main tributaries of the Hindu (Sindhu), others being Śatadru Vipāśā, Vitastā and Erāvātī (*Ibā*, 5.470). It is identified with modern chenab river (*II. G I* P. 88).

The Rgveda (VI 20, 25, *H. 75* 5) refers to it as Asikni which means 'black' according to the Nirukta. (*R V* 8, 20, 25; 10. 75, 5). and Arrian as Akesines and Ptolemy as Sandahaga. It appears that during the period when Ptolemy travelled the sub-continent, the river had received its popular name Candrabhāgā, twisted in Sandobag by him. This popular name gained ground earlier as it has been mentioned in the Pali Buddhist literature. It was the third river crossed by Mahakappina and his wife on their way from their own country in the north west to Sāvātthi. (DPPN. Vol. I. 849). According to the *Milindapañha* (p. 114), the river Candrabhāgā rises from the Himavanta which seems to be a vague term denoting Himalayas from Kashmir to Assam.

The *Kālikā Purāṇa* (ch. 82) refers to a lake namely Lohitya Sarovara situated to the south of Ladakh or middle Tibet in the Himalayas, as its source.

The *Purāṇas* also support the Buddhist tradition and class the Candrabhāgā in the river group which flow from the foot of Himalaya. (Sitcar, pp. 39, 40, 43, 44, 55). It rises in two rivulets, Candrā from a large snow-bed to the south east of Bāra Lācha and Bhāgā from the north west slope of the pass, and both join at Tandī and the joint stream is known as Candrabhāgā. (*H. Dh. S. Vol.*

IV. p. 742, *Geog. of Purāṇas* p. 114). Just above Kistawa it flows as a confluence of two above hill streams and takes a southerly course to Kistwar.

It flows past Jammu, wherefrom it flows in a south westernly direction forming a doab between it and the Vitastā.

There are other rivolets and streams which are given the name Candrabhāgā in our old literature. They are as follows :—

- i. Under Narmadā. (*M.* 191, 64, *Ku.* II, 41, 35; *P. I.* 18, 61).
- ii. A Candrabhāgā joins Tapī, (*P.* VI 70, 44).
- iii. A river that joins Śabarmatī (*P. VI.* 148, 12; 149, 1.)

CANDRĀCALA : It has been grouped along with the Himālaya, Kalinda and Indra Kūla mountains in the *Kāryamīmāṃsā* (p. 94, line 11-12). Some are of the opinion that the river Candrabhāgā rises from its foot; but evidences lack to support the hypothesis.

CANDRADVĪPA : The inscriptions of the Candra dynasty of East Bengal refer to Candradvīpa as a territory ruled by Trailokya Candra, the first king of the family. (*Ins. of Beng.* Vol. III p. 2A). There is difference of opinion regarding its identification. Some scholars identify it with Baklā Candradvīpa while others hold a different view. (cf. *Indian Culture* Vol. II. p. 151). There is a reference to it in *Śrīmatottara-tantra*, and has been identified by J. C. Ghosh with Candrapur of the Tippera district (*I N. R.* Vol. IV 641-2). The Madhyapādā inscription of Viśvarūpasena mentions 'nadradvīpa' which has been differently resorted by scholars as kandradvīpa, Indradvīpa and Candradvīpa. This 'nadradvīpa' comprised the Ghaghara kṣātipāṭaka, which may be located somewhere in the vicinity of the Ghaghara stream flowing in the north west of Backerganj, which supports both the suppositions that Candradvīpa is identical to Baklā Candradvīpa and that the ndradvīpa stands for Candradvīpa. Whatever may be the historical truth, one thing is certain that the kingdom of the Candra kings of Bengal was known as Candradvīpa.

CANDRAGIRI : A spur of hill at Sravana Belgola, as generally related to the story of Candragupta Maurya and his teacher Bhadrā Bāhu. It is said that the pupil Candragupta and his teacher travelled southward and settled at a place near Sravana Belgola. The place where Candragupta passed his days, was known after his name as Candragiri (cf. *Bhadravāhu Carita*, *Bṛhat kathā kośa*, *Rājā Vali Kathā* and the *Muni Vamśabhyaṇḍaya*.) The relation of Candragupta to Candragiri is also attested by the inscriptions discovered from Sravana Belgola. (*Ep. Car.* II pp 35-43; Mysore and Coorg. pp. 39).

CANDRĀDITYAPURA : Camdor in Nasik District. It was the capital of Dridhapahara, a branch of the Yādava dynasty. (*B II. D: XIV*).

This hill lies at Srāvana Belgola the famous Jain town in the Hassan district of the Mysore State. (*E I. III.* 184). After the battle of Tālikota in 1665 A. D. the Vijayanagara kings withdrew first to Candragiri and then to Vellore (northern Arcot district). The ancient name of this place was Deya Durga. (*JASB* 1938. p. 520).

CANDRANĀTHA : A sacred place of pilgrimage for the Śaivas and Śāktas. If the local tradition, that the right arm of Sati fell here is to be believed, it may be included in the Mahāpīthas in the *Satī-Carita*, Cattagrama is the place where fell the right half arm and in that of Mahāpīthanirūpana, Cattala, where fell the right arm of Sati (Sircar, *Śāktapīthas*, p. 36, 40). Candrasekhara is the Kṣhetrādhiśa Bhairava and Bhavānī is the form of the Devi, referred to in both of the sources. Sircar treats both the places Cattala and Cattagrama as identical.

Now we see that the local tradition relates the place Candranātha with the right arm of Sati, which is also supported by the above sources, the Kṣetrādhiśa Bhairava, Candrasekhra is identical with Candranātha form of Śiva and the location of the place in the district of Chittagong, all hint at the identity of ancient Cattala and Cattagrama with the Candranātha of the present.

CANDRAKULYĀ : The *Rājataranginī* (I, 318) refers the river in relation to king Mihurakula

of Kashmir, who tried to divert the course of the river but a rock impeded the progress of the work in the middle. Its identification is still awaiting further research.

CANDRAMĀ : An ancient river mentioned in the *Mahābhārata* (VI. Ch 9 29).

CANDRAMASTĪRTHA . A sacred Tirtha on the Ārśika Parvata (*Var* 125.17).

CANDRAPADA : A holy place of pilgrimage in Gayā. (*Br.* III 47 18-19).

CANDRAPURA : It is referred to in different sources, and rhetoricians, Purāṇakāras, poets and story-writers all fabricate fables round this name. Curiously enough there are many places associated with this charming name in ancient India.

Some of them are given here below —

I. Candrapura the capital of king Hamsadhvaṇa, identified with Canda in Madhya Pradesh (Rice, *Mysore Ins* Intro p. XXIX). But the reference in the *Jaiminībhārata*, points to the fact, that the Campakanagara was the capital of the above king (*Jaiminībhārata*, ch 17). This book supplies a clue for the location of Candrapura, which was at the distance of two yojanas or two days' journey from Kuntalakupura or Kantalakupura. See. Kuntalakupura.

II. The *Bṛhatsamhitā* (ch XIV 5-7) places the Candrapura in the eastern part of India (Pūrvasyāmi) between Karvata and Magadha (*B. R. S* Ch 14 V 5-7). The Kaivatas have been identified with the Kharvāras of west Bengal (*Hist. of Bengal*, Vol I p 9, fn. 1). The exact location is not yet arrived at, but can be suggested somewhere between Bengal and Bihar.

III. The tantras refer to the *Śaktipīṭha* namely Candrapura which has been differently identified by scholars. *Śrīmatottara-tantra* makes mention of a Candrapura in Candradvīpa. This Candrapura has been identified by J. C. Ghosh with modern Cāndpur of the Tipperah district (*I. N. R.* IV, 641-42).

The *Jñānārṇava* and *Tantrasāra* in their Pañcāśat pīṭha Sañcāya or Pañcāśat pīṭha

Vinyāsa describe a pīṭha namely Candrapura which has been equated with Canda in Madhya Pradesh by Sitcar (*Śākta Pīṭhas*, p. 83).

IV. The *Rājatarangīnī* and the *Nilamata-purāṇa* place a town of this name in Kāśmīra. The Nāga Māhāpadma appeared before the king of Kāśmīra in human form and prayed for his abode in Candrapura, which the king granted. The Nāga then turned the town into a lake one yojana in length and breadth. (Cf. *Stein Raj Trans* Vol. I. p. 174 note; *N. M. P.* verses. 1138, 1156-7.)

V. A somewhat parallel story runs in the Purāṇas that the town was founded by Viśva-gaśva. Once there visited sage Durvāśas but was not received hospitably and out of anger cursed it to be destroyed by water.

V. The Indor Copper-plate Inscription of Skanda Gupta refers to a Candrapur, probably in the vicinity of Indrapura in Antardvī. Indrapura has been identified with a large and lofty mound at Indor about five miles to the north west of Dehrai in Bulandshahr district. (*Fleet, CII.* III, p. 58 f.) The *Amir-Akbari* mentions one Candpur along with Nagina of Bijnor district. It seems plausible to identify the Candrapur of Antardvī of Indor inscription with Candpur of Bijnor of *Amir Akbari* (Vol. p 432). There are references to Candor and Candauri in the *Amir-Akbari*, and several others sources also would supply with the evidence on the Candrapur.

It is also mentioned in the *Nilamata Purāṇa* (1138 and 1156-7). Māhāpadma-Nāga flooded that city and there sprang a lake, one yojan in length and breadth (for detailed see *S. M.* p. 424, and *Raj Trans.* Vol. I, p. 174- note).

CANDRAPURĪ : Candrikāpurī and Candripur; Śāivastī or Sahet-Mahet in the Gonda district in Oudh.

A Jain Tirtha identical with modern Candrāvati on the bank of the Ganges 30 miles to the east of Vārāṇasī (*K. T.* 137).

CANDRĀSTHIRA : A Śaktipīṭha mentioned in the *Jñānārṇava Tantra*. It is variously known as Carasthira, Carasthita.

CANDRATĪRTHA : i. A Tirtha at the source of the Kāveri (Ku. II. 37.23).

ii. In Vārānasi (P. I. 37.14; I. 35.11).

iii. On the Narmadā (193.75. Ku. II. 42. 15; Br. III. 13.28).

CANDRAVASĀ : A river mentioned in the *Bhāgavata Purāṇa*. (V. 19.18).

CANDRAVALLI : It stood at a distance of 45 miles to the south-west of Brahmagiri in southern India. For details of the excavation, and the place, see M. H. Kṛṣṇa, *Excavations at Candravalli (Supplement to the Annual Report of the Archaeological, Dept of the Mysore State, 1929)*

CANDRAVATĪ : A river in Kasmir (Ni. p. 310) Diti became this river as Yamunā became the Vitastā.

CANDRĀVATĪ : It sounds like the Sandra vatis of the Greeks and Candbari of the *Prithvirāja Rāso*, and finds mention in a Jain Romance 'Candrāvati'. According to the "Candrāvati" the city Candrāvati was situated to the south west of Kauśāmbī, which suits its identity with Canderi in Lalitpur. The remains of this city may be seen about four miles south-west of Abu road and close to the left bank of the western Banās. (*Rajputana Gazetteers* III, A, compiled by Erskine p. 298).

Tod has proposed the identity of the city with Jhārapattana in Rajputana (*Rajasthan* Vol. II. p. 1602).

Once Candrāvati stands on the bank of the river Aumi mentioned in Buddhist literature. (cf. *Bu. Bhu.* p. 92).

There is also a river of this name mentioned in the Bhuvana Kośa section of the Purāṇas and is said to have flowed in the Ketumālā subdivision of Jambu dvīpa. (S. M. Ali, G. P. p. 97).

Some of the scholars equate Chandrāvati with the Andomatis of Arrian and propose to identify it with a small tributary of the Ganges, namely Candan or Āndhela which empties its volume of water into the Ganges near Campānagara in the district of Bhāgalpur.

CANDREŚVARA : (i) A Tirtha on the Candra-

bhāgā river and to the east of Dugdhēśvara, or Śābaramatī (P. 149.1).

(ii) A Linga in Vārānasi. (L. quoted by Kt. T. p. 49).

CANDRIKĀ : The *Vāmana Purāṇa* groups the river Candrikā along with the Śatadru, Nīlā, Vitastā Irāvati and Kuhu. All of them belong to the Indus group which points the location of the Candrikā also in that region. But the lists of the Purāṇas do not contain.

Comparing the omissions and commissions of different Purāṇas scholars gave priority to Candrabhāgā than to Candrikā. Any way the river Candrikā has not yet been identified.

Dr. P. V. Kane, quoting the *Matrya-Purāṇa* (22.63) assumes that it is the Chandrabhāgā, modern Chenab. (*Il. Dh. S.* Vol. IV. (p. 743).

CANDRIKĀPURI : Known to be Śrāvastī or Sahet Mahet in the district of Gonda in U. P. It was the birthplace of Sambhavanātha, the third Tirthankara, and of Candraprabhānātha, the eighth Tirthankara of the Jains. There is a Jain temple dedicated to Sobhānātha, which is a corruption of Sambhavanātha. (See Dey, p. 47).

CANDRĪPURA : Identified with Candrikāpuri.

CANDVARA : Another name of Firozabad near Agra, where Sahabuddin Ghori defeated Jayachandra in 1193 A. D. (Thornton's *Gazetteer*) Candvar is evidently a contraction of Candrapura mentioned in the *Varāha-Purāṇa* (ch. 122).

CANKU : This river, according to Dr. D. C. Sircar (Sircar p. 42 n.) is probably no other than the Vaksu (Oxus).

CANKUNAVIHĀRA : This Maṭha was built in Patihāsapura by Cankuna, the minister of king Lalitāditya Muktapīda. (Raj. IV 211). Scholars have tried to identify it with the Vihara of Tsaid K'un of on-k 'ang's list.

CĀNŪLA : A stream mentioned in the *Rājataranginī* (V. 112) in relation to Suyya's irrigation system under Avantivarman (A. D. 855/6.883) the famous king of Kasmir. Its

identity and even its exact name whether Cānūla or Anūlā is uncertain.

CARANĀDRI : Chunar in the district of Mirzapur in Uttar Pradesh. It is said to have been built by the Pāla kings, where some of them lived now and then due to the military importance of the place. (Martin's *Eastern India*). There are scholars who propose other identifications of the word Caranādrī. Sircar (p. 100) proposes to identify it either with the Viṣṇu Pāda hill at Gayā or Cunar. Caranādrī formed the border of the Kikata country. (*Śakti Sengama Tantra* P. Bk. III, Chap. VII Va 41) Traditions prevalent in the popular folk tales of Chunar relate it to the ancient Caranādrī. The ancient hill fort of Chunar was one of the main halting places of the travelling sage, Bhārtṛhari. (*JASB*. 1837, p. 852). The *Amr-Akbari* (p. 481) refers to Canārdh, Canar which sounds like the corrupt form of Caranādrī. It speaks of the town highly due to its formidable fort. (p. 450)

CARITRAPURA : Identical with Puri in Orissa. (*A. G. I.* p. 510, *R. W. C. II*, 205)

CARMAKOTA : A Tīrtha referred to in the *Matsya Purāna* (22.42).

CARMAṆVATĪ : A river of Madhya Pradesh mentioned by Pāṇini (VIII, 2, 12). It has been identified with the modern Chambal river. (*I. P.* p. 47). The *Purānas* (i.e. *Mār.* ch. 57 ver. 19-20, *Br. ch.* 49 vers. 28-42; *Vā.* ch. 45, *Kū I.* ch. 46; *M. ch.* 114 vers. 20-32) group it along with Pārā, Śiprā, and Avāntī etc, which issue forth from the Pārīyātra, the western Vindhya together with the Aravally range (Sircar, p. 45-6) Dey makes a specific mention of a cluster of hills called Janapava as its sources, (Dey p. 48) But Dr. P. V. Kane puts Mhow as its source, while Sircar mentions Mhow as the source of the river Avāntī which ultimately empties itself (*H. Dh. S.* Vol. IV p. 743) in the Carmanvatī. The Parā (Pārvatī), Avāntī and Kuntī are its main tributaries, and the Carmanvatī itself feeds the river Yamunā, about 25 miles to the south west of Itawah. The *Mahābhārata* explains the meaning of Carmanvatī, as

the rivulet which was caused to flow by the blood (juice) of the cows skin (Catma). When a large number of these were sacrificed by Rantideva (*Mbb.* VII, Ch. 67). It formed the southern boundary of the Pāñcāla territory. (*Mbb.* I. ch. 140). The *Yoginī Tantra* (2.5) also mentions it.

CARUKKATTA : A village in South India (*Cu. LXXVI.* 127).

CĀTA : A sub-division of Bhāratavarṣa. It has been mentioned in the *Skanda-Purāṇa* (Māheśvara-Khaṇḍa Kumārīka Khaṇḍa, ch. 39, Ver, 12 fl.) as having 36 thousands of grāmas.

CATSU : See Varāhakshetra.

CATTĀGRĀMA : It is a śakti pīṭha. Here the goddess is called Bhavānī and the Bhairava is called Candrasekhara. It is also known as Cattala. See cattala.

CATTALIA : Chittagong (*Tantra Cīdāmanī* ch. 51). The temple of Bhavānī on the Candrasekhara hill near Sitākunda is one of the 52 Pīṭhas. Here it is said, fell a part of the Sati's right hand. *Vārāha Tantra* (ch. 31). alludes to the Candrasekhara hill as a place of pilgrimage. It is also known as Caṭṭa or Cattagrāma.

CATUHSAMUDRA : A well in Vārānaśi. (*L.* quoted by *Kt. T.* p. 89. It is regarded as a sacred spot of pilgrimage.

CATUHSĀMUDRIKA : A well in Mathura as mentioned in the *Vārāha Purāṇa* (ch. 158. 41).

CATUŚROTA : A holy stream in Badrī Nārāyaṇa in the Himalayas (*Var.* 141.17).

CATURMUKHA : A Tīrtha on the Sarasvatī referred to in the *Vāmana Purāna* (ch. 42.28).

CATURTHEŚVARA : A Līṅga in Vārānaśi (*N. II.* 49.65,) regarded as a sacred Tīrtha.

CATURVEDEŚVARA : A Līṅga in Vārānaśi. (*Jk.* Kāśī khanda 33.130).

CATUSPĪṬHAPARVATA : The Assia range, one mile to the south of Jajpur in the district of Kaṭāk in Orissa. Udayagiri is the spur of this range, 5 miles from Bhuavaneśvara, containing many Buddhist caves and sculptures of ancient dates. The range is also called Khaṇḍagiri and Altigiri (*JASB.* Vol XXXIX).

CAUHĀRA : The *Jñānārṇava Tantra* records it as a Śakti-Pīṭha. Possibly it is a wrong reading (*The Śākta Pīṭhas* p. 83).

CAUDVĀRA-KATAKA : Caudvāra-Kataka, referred to in the *Mādulā Puṣṭi* (ed. Mahanti, p. 34) appears to be the capital city of king Anangabhimā III (circa, 1211-38 A. D.) for sometime. (Sircar, p. 147).

CAUSATĪHA - YOGINĪ : Same as Bhrgu Tīrtha.

CĀVALA : A mountain in Himavān. (*Ap.* I. 279, II. 451).

CEDĪ : The *Rveda* generally mentions tribes or clans and not geographical areas particularly, but some of the passages designate a definite country. Sometimes a number of territories were known after the name of the people residing therein. One of them Cedi finds mention in the *Dānastuti* of the *Rveda*. (viii, 5, 37-39, V. I. Vol. I, p. 263). They probably inhabited in the same locality where they are located by the Epics and Purāṇas. They appear in the *Mahābhārata* in connection with the Matsyas, Pāñcālas, Śūrasenas, Dasārṇas etc. The important geographical clue which we find from the *Mahābhārata* is to the effect that the Cedi realm encircled round the Kurus. (paritah Kurūṇ) (*Mbh.* iv. 1. II). The other passages of the *Mahābhārata* (V. ch. 22.25, VI. ch. 47; 54, 8) place it along with the Kāśis and the Karuśās, and is supported by the *Viṣṇu Purāṇa* (Wilson's *Vi* p. 152). The above sources point to the fact that the Cedis in ancient times spread over the Bundel Khand and the adjoining area.

It has been included in the list of the 16 great kingdoms of the Buddhist literature. The presumption which one forms after the perusal of the Buddhist literature points that Vatsas, Kāśis and the Cedis were neighbours and the Buddha during his travel visited their locality. As the Vatsas had their capital at Kauśāmbī, and Kāśi at Vārāṇasī it is very likely that the Cedi territory lay to the south of the Vatsas and south west of the Kāśis. (cf. *Bu.. Bhu.* p. 427ff.).

In the medieval period, the territory of the Cedis reached the bank of the Narmadā

known as Mekala-sutā, (Nadinām Mekala-sutā nṛpānām Ranavigrahaḥ Kavinām ca Surānāndas Cedi-maṇḍala-maṇḍanam) The evidence, however, has been differently interpreted and some of the authors doubt the identity of the Mekala-sutā with the Narmadā for there are other rivers which also may be termed as the Mekala sutā. Any way it seems certain that the Cedi territory comprised the region to the south of the Yamunā, North of the Narmadā, west of the Son up to the Canderi fort. (cf. Tod's *Raj.* Vol. p. 43)

The Cetiya Jātaka alludes to the Sorthivati nagara as the capital of the country. The *Mahābhārata* refers to a river Śuktimatī which ran through the Cedivisaya, had a city of the same name situated on its bank (*Mbh.*, III, 20, 50, I, 63, 35), and had been identified with the river Ken. The city Sorthivati (Śuktimatī) has been placed in the vicinity of Bandā (*JASB.* 1895, 255), by some of the scholars while the other locate it to the west of Hastināpura (Hatthipur) (*Bu. Bhu.* p. 428).

Other important cities of the Viṣaya are mentioned as Sahajati and Tripuri. The *Aṅguttara Nikāya* (III, 355) states Āyasmā Mahācāṇḍo Cetisu viharati Sahajātiyama, and a seal from Bhitā, situated about 8 or 9 miles to the south west of Allahabad, revealed "Sahajatiya Nigamasa" and thus determines the location of the Sahajati with the Bhitā (cf. *PNAI*, 129) and the border of the Cedis at last upto or in the neighbourhood of Allahabad in the north.

In the *Haimakola* Tripurī is called as Cedinagari (*JASB.* 1895, and has been located with the town of the same name standing close to the Narmadā near Jabalpur. The location also marks the southern limit of the Viṣaya upto the river Narmadā as stated above.

CEIYA : This Settlement is referred to in a Jain Canonical work called the *Asaḍyaka Niryukti* (442). Its exact location is unknown.

CELA GAṄGĀ : Same as Kāveri. (*Harivamśa* ch. 136).

CERA : See Kerala.

CERAM : This village in Pulinādu may be identified with Cerala in the Pūṅgānur Taluk of the Chittoore district (*E. I. XXV Pt. V* April 1940, p. 254).

CERUPURU : This ancient village may be identified with the modern Chiputupalle in the Viṛāgāpatam district. Some scholars hold the opinion that it is identical with Cerupūru of the Chiputupalle Copper-plate of plate of Viṣṇuvardhana I situated in the Palakivisaya.

CETA : Identical with Cetiya or Cetiyaḡiri (Vessantara Jātaka in the *Jātakas* VI. 266, cf Spence Hardy's *M. B.* 119).

CETI : See Cedi (*J. III.* 272). Which (*III.* ch 20, 50, XIV

CHETIYAGIRI The perusal of the Buddhist literature points to the existence of more than one Cetiyaḡiri in Buddhist time and after wards. The Buddhās is said to have visited Cetiyaḡiri in the Vajji Janapada, (cf DPPN. Vol. (p. 799, *Bu. Blu.* p 113, 116) some where in the vicinity of Vaiśālī. The *Mahāvamsā* refers to the other Cetiyaḡiri in Ceylon. (DPPN Vo p 912 f).

The third Cetiyaḡiri has been identified by scholars with Vidiśā (Bhilsa), Besanagar, and Sānchi on account of its numerous Cetiyaḡas or Stūpas (Maisey's *Sānchi and its remains* p. 35).

The *Mahāvamsā* refers to the Cetiyaḡiri as the capital of the country called Dakkhinagiri (Turnour's *Mahāvamsā*) which according to some is the corruption of Daśārṇa. It has been equated with the Vedisa giri, which stood at a distance of fifty yojanas from Pātali-putra and was founded by the Sākyaḡas who fled from Vidiśadatha's massacre (DPPN. Vol II p. 922, vol I 912).

CEVURU : This village is situated in the Kattakur Taluk of the Kistna district. A set of copperplates was discovered at this place. (*E. I. XXVII Pt. p. 41*).

CHADDANTA : Referred to in the *Dhammapadattha Kathā*, it is one of the seven lakes

of the Himalayas (*As. IV.* 101). It was fifty leagues long and fifty broad. In the middle of the lake, for a space of 12 leagues the water was crystal like jewel and no weeds grew there.

CHADDANTA : A forest in Himavat. There on the banks of the Mandākini lived Anāḡa-Konḡanna in retirement for twelve years, waited upon by eight thousand elephants who had once ministered to Pacceka Buddhas (*S. A. I.* 217; *shag II.* 3, 7; *A. A. I.* 84).

CHĀGALĀNDA : An appropriate place for Śrāddha (*M.* 13 43). It is one of the 51 Śakti-pithas where Devī is called Pracandā. (*Ibid.* 22, 72).

CHĀGALAPURA : This city is mentioned in the *Viṛāgastya* (4 p 29). It is unidentifiable

CHĀGALEŚVARA : A Linga in Vārānasi. (*L.* quoted by *K. T.* p 119)

CHĀGĀLINGA : A pitha mentioned in the *Nāmā Śa tottura Śūta* (V. L. Chagalanda. Chagalānda) It is also mentioned in the *Prāḡa Totmi Tantra*. According to the former the goddess is called Pracandā, while to the latter she is known as Balipriyā.

CHAMMĀNI : A village Mahāvīra, is said to have arrived here from Mendhṡya-gāma and proceeded to Majjhina Pāvā (*-Iva Nir.* p. 29. Its exact location is not known.

CHATTAGĀPURI : This village finds its mention in the *Āraḡyaka Niryuktā* (450). It is unidentifiable.

CHATRAPURA : This village stood near Sheorapur, 21 miles north-west of Kanpur. There a copper-plate inscription of Govinda Candradeva has been discovered (*E. I. XVIII.* p. 224).

CHATIGAM . It is the same as Chittagong which had been identified with the city of Bengal by Yule Campos.

CHATHISAGADHA : It was an independent state under the Turumāna branch of the Hathayas (*E. I. XIX.* 75 ff).

CHATTIVANNĀ : This village finds its mention in the Irdā copper-plate grant of king Nayapāladeva. According to some scholars

it is identical with the present Chatna in the Thana Dāspur in the Midnapur district, Bengal (E. I. XXIV, Pt. I 1937, January pp. 43-47).

CHATRĀPATHA : The name is referred to in the *Niddesha commentary* along with Śankupatha, Verāpatha, Jannupatha, Ajapatha, Mendhapatha, Vamsapatha, Musikapatha and Daripatha.

CHĀYĀCHATRAPURA : A Śaktipīṭha mentioned in the *Jñānārṇava Tantra*.

CHĀYĀKṢETRA : The town park of Mahālakṣmipura is also called Chāyākṣetra (Br. IV 44 100).

CHĀYĀPURA · A Pīṭha. (*Bṛhannīla Tantra*) : perhaps, a mistake for Chāyāchatrapura.

CHĪNAKANTHAM : A town mentioned in the *Aṣṭādhyāyī* of Pāṇini (VI 2.125). It lay in the Uśinara country where the word 'Kāṇṭha' was a popular ending (II. 4.20).

CHINNAMASTĀ · This village is situated in the Golā sub-division of the Hazaribagh district. There once people were killed and offered to the local deity. As a holy Tīrtha it attracts the people from all parts of the country (For details see B C Law, *Holy places of India*. p. 14).

CHINNAPĀPA KSETRA : A sacred Tīrtha on the Godāvarī mentioned in the *Padma-Purāṇa* (VI 174.15).

CHOTĪ DEODHĪ · It is situated on the left bank of the river Ken, about 16 miles to the west of Jōkābi in Murwara Tahsil of Jabalpur district in Madhya Pradesh. It is also known as Mādhā Deodhi due to several small temples which lie buried in dense forest. According to Cunningham these temples belong most probably to Śaiva shrines (Choti Deodhi Stone Inscription of Śankaragana E. I. XXVII. Pt. IV p. 170).

CICCĪKĀTĪRTHA : A Tīrtha on the Godāvarī, (Br. 164.1).

CIDAMBARAM : Identical with Chittambalam (*Devī Bhāgavata* VII 38.11). It is also known as Tillai (S. I. I. Vo II. pp. 258, 279). Sīrmbalam is the Tamil name of Cidam. It stands

in the south Arcot district about 150 miles south of Madras and seven miles from the coast. It is situated between the velar on the north, the Bay of Bengal on the east, the coleroon on the south, and the Viranam Tank on the west. It was a subsidiary capital of the Colas, many of whom had their coronations performed in the sacred hall of the temple (H. G. I. p. 147). and is celebrated for its temples (*Ibid* Vol I. pp 64, 86. 92).

It is famous for its great Śiva temple and the 'air Linga' image. (H. Dh. § Vol. IV = P. 743) The temple has a hall of more than 1000 monolithic pillars. Southern India possesses five Bhautika or elementary images of Mahādeva viz · Kṣiti or earth image at Kāncīpur, Āp or water image at Jambukeśvara, Teja or Fire image at Arunācala, Marut or Wind image at Kālahasti, and Vyoma or Sky image at Cidambaram (Dr. Oppert's *On the Original inhabitants of Bhāratavarsha or India* pp 379-380).

CIDIVALAS · It is situated near Narasannapeta in the Ganjam district. Three plates were found near this place (E. I. XXVII Pt. III p 108).

CIKULA · Akula is referred to in the Barhut inscriptions (Barua and Sinha p. 14). It is Cekula or Ceula which is probably Caul near Bombay (E. I. II. 42).

CĪNA : It finds mention in the *Mahābhārata* (II, 51, 23) and the *Manu-smṛiti* (II, 61, 44). The *Arthasāstra* of Kautilya refers to its relation to foreign articles imported to India from Cina, Sindhala, Barbāra etc (book II Ch. 21). The name of the country occurs frequently in the Buddhist literature. The *Milindapañha* (121, 327, 359) refers to it as a place where ships congregate, and to a Cīnarāja who could travel on the chariot drawn by lions through waters. Both the references in the *Milindapañha* points to the position of Cina on the coast. The *Apudāna* refers to the Cīnarajtha in the list of countries and tribes (II, 359).

The Puranic list of peoples groups the Cīnese along with the Tuṣāras, Kāmbojas

Daradas and Barbaras etc. (Cf. Sircar p. 25,) northern and fierce barbarians. The *Viṣṇu Purāṇa* groups the Cīnas along with "uncivilised races Hunas and Pārasikas (V. P. *Tran* p. 161). Again they are grouped along with the Śakas Barbaras, Yavanas etc. (Sircar p. 60).

Some of the rivers in the Purāṇas are said to have been inhabited on both of their banks by certain people. The Cīnas find mention on the Indus, which alludes to their location in the Ladakh area. (Cf. Ali, *Geog. Purā.* p. 171). Piecing together the evidences of the *Milinda pañha* and the Purāṇas it may be said that the geographical boundary of Cīna which was close to coastal area during the time of Milinda stretched westward as far as to include Ladakh during the Puranic period

The Tantra literature coins the terms Cīna and Mahācīna, probably to denote the lesser and greater Cīna, and draws even the boundary line of both Cīna, according to it lay to the south east of Mānaseśa (Mānasarovara), and may be roughly equated with Tibet which formed part of the Chinese empire (Sircar p. 96).

The boundary of the Mahācīna is marked by the Kailāśagiri and the source of the river Sarayū to Monga, Kailāśa is a Himalayan range and lies to the north of the Mānasarovara and the source of Sarayū is near it. Monga probably stands for Mongolia to the north of China. Mahācīna therefore represents China proper. (Cf. Sircar, p. 97)

CINTĀPURNĪ : A sacred pilgrim-age spot in the district of Hoshiarpur in the Punjab on a range of hills of the same name which contains the temple of Chinamastā whose picture is placed behind a Pinda Mūrti or conical image. The temple is on the summit of the hillock. (Dey, p. 49).

CĪRAKA : A country or a Janapada conquered by Karna for Duryodhana. (*Mbh.* VIII. p. Ch. 8 19)

CĪRAMOCANA TĪRTHA : A Tirtha in Kashmir. The *Rājataranginī*. (I. 149.150) mentions the Kanakavāhīnī, Nadiasa and this Tirtha together. It is on the confluence of

the Kanakavāhīnī and the river Sind. The *Nilamata Purāṇa* 1538-1545 mentions that it is so called because the seven sages left their bark garments here and then went to heaven. (S. M. 211.)

CĪRĀPALLI : It is the ancient name of Trichinopoly. (*Annual Report for 1937-38 of South Indian Epigraphy*, p. 78).

CIRINĪ : A river on the bank of which Manu wearing the matted hair and the wet garment had performed penance. (*Mbh.* III, Ch. 187 6).

CITRĀ : A river mentioned in the *Vāmana Purāṇa*. (Ch. 13). along with the Nihśvarā and the Gandakī.

CITRĀKŪṬA (Cittakūṭa) : There are several references to it in Indian literature which attest to its different positions.

I. The Pali sources refer to it as Cittakūṭa mountain in Himavanta region round Anotatta lake (*S.N.A.* II. 437, *Ap.* I. 50, 414.) A golden cave Kāñcanaguhā on the top of the mountain, was famous for the abode of the golden swans (J, II, 107, III, 208, 247; IV, 424 etc.) The Jātaka stories explicitly refers to it as a range of the Himālayas. The lake Anotatta has been identified with the Mānsarovara by the majority of scholars (Cf. Watters, Vol. p. 30, Agrawala, *Cakradhruja*, p. 35 ff.). The Kāñcanguhā of the Cittaakūṭa probably tallies well in name as well as in geographical description with the Kāñcanajanghā. It, therefore, seems likely to locate the Cittakūṭa of the Pali tradition in the Himalayan region round the lake Mānsarovara in the vicinity of the present peak Kāñcanajanghā.

II. The *Mahābhārata* refers to the Citrakūṭa on the bank of the river Mandākinī. (*Mbh.* III 85, 58-9) and associates it with Kālanjara. (*ibid.* III, 85, 56). The *Ramayana* places the Citrakūṭa at a distance of about ten kośas from the hermitage of Bhāradvāja. This Bhāradvāja Āśrama could be reached from the confluence of the Ganges and Yamunā within a muhūrta. (*Rām.* II, 54 28-30). It finds mention in Prākṛta litera-

ture as Cittakūḍa along with the mountain Gopālagiri (*Bhṛg. Ti. 7, 6*) Kalidāsa alludes to its location on the bank of the Mandākinī (*Ibid.*, XIII, 47-48) in the neighbourhood of Pañcavati (*Raghu* XIII).

The above references point to the fact that the Citrakūṭa lay somewhere in the Madhya Bharat formerly known as Bundel Khand which answers to its nearness with Kālāñjara as well as with the river Mandākinī. It is generally identified with Kāmpānāth-giri in Bundelkhanda. It is an isolated hill on the river Paṣuṇi. The Jain texts refer to it (*Āva. cū p. 461*). Some of the scholars identify it with the modern Citrakūṭa-hill at a short distance from the Railway station of the same name. Some of the scholars however try to identify it with modern Chittor, the famous hill-fort. Cf *JBORS*, 1928 p 481, *DHNI*, Vol I p. 584. *JRAS*, 1894).

CITRAKŪTĀ : A river which probably ran round the Citra Kūṭa mountain. According to the Purāṇas it has its source in Ṛkṣa. Parvata (Cf. *Alī. Geo. p. 118*).

CITRAGUPTĒŚVARA : A Linga in Vārāṇasī. (*L.* quoted by *Kt. T. p. 102*).

CITRAKUṆJAVAT : It is mentioned in the 'Uttara Rāma Caritām' (Act. I) by Bhavabhūti as Dandaka forest to the west of Jinasthāna haunted by the headless giant Danu

CITRĀṆGA TĪRTHA : A Tirtha in Vārāṇasī (*Kā. I. 35 11*) The *Vāman Purāṇa* (46.39) refers to it as Citrāṅgadeśvara Linga

CITRĀṆGAVADANA : A holy Tirtha on the Sābhramatī (*P. VI. 141-1*).

CITRAPUṢPA : A forest infested with variegated flower-trees on the mount Sukaṣa to the west of Dvārakā (*Mbh. II. Ch. 38*).

CITRARATHĀ : The river Citrarathī, a tributary of Northern Pennāra (*Mbh. VI. Ch. 9.34*).

CITRASENĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9.17).

CITRĀŚILĀ : The river Citraśilā along with the Durgā is mentioned in the *Mahābhārata* (VI. 9.30). Its identification is uncertain.

CITRAVĀHĀ : A river mentioned in the *Mahābhārata* (VI. ch. 9.17)

CITREŚVARA : A Linga in Vārāṇasī. (*L.* quoted by *Kt. T. p. 97*).

CITROPALĀ : This purāṇic river rises in the Vindhya and is a branch of the Mahānadi in Orissa or the Mahānadi itself below its junction with the Pyarī. (*Mbh. VI. ch. 9; AR Vo XV, ch. 46 4-5*).

CHIROPALĀ : Probably it is identical with the Citropalā (*Mār. ch. 57, A. S. R. VII. 155. XVII. 70 Albh. VI. ch. 9. 34*) Mahānadi in Orissa. It was crossed over by Caitanya after leaving Puri on his way to Bengal (*C. C. Pt. II. ch. 16*). The *Maṭṭya-Purāṇa* (114-25) traces its source in the mount Rksavat while according to the *Brāhma-Purāṇa* (27.31-32) it rises into the Rksapāda mountain.

CITTA : A city where Maṅgala Buddha performed his twin miracles (*Bu. A. 119*).

COLA : The Colas are mentioned in the *Aśṭādhyāyī* of Pāṇini (4.1.175) The *Mahābhārata* refers to them as a country, as well as a people (*II. ch. 27, 21- II, 52, 235*). The inscriptions of Aśoka mention it as a frontier state along with the Pāṇḍya and Kerala etc. The Ceylonese chronicle *Mahāvaṃśa* refers to the repeated raids of the Colas on Ceylon, and attests to their maritime activities due to their habitation on the sea shore. The *Apodāna* refers to them as Kolaka (Cf. *Bu. Bhu p. 60*) and Ptolemy as Sarai (Cf. 1.5. 1966, p-374) which is probably identical with Tamila Sota, an equivalent of the word Cola.

The Purāṇic list of peoples places the Colas in the southern region along with Kerala, Pāṇḍya etc. (cf *Alī Geo p p 167-; Sircar p-29*). The *Purāṇas* generally relate the Colas to the bank of the river Kāveri, (cf. *Alī, Geo. P p. 172*) which has been duly supported by the epigraphical evidences, when Pulakēśin II strove to conquer the Colas, "the Kāveri had been current obstructed by the cause way formed by his elephants." (*E. I., Vol. VI, pp-1f*) A south Indian inscription refers to the great power of the Colas on the river Kāveri. (*SII. Vol. II p. 34*). The *Bṛhatsambitā* and *Kāvyamīmāṃsā* place

it in the Dakṣiṇāpatha and the Tantras specify its boundary by placing it between Drāvida Tāilāṅga. Historians generally locate it along the Coromāṇḍal coastal plain from Tirupathi to Puḍḍukottai. The evidence of the Tantras, however, refers to the country of the Telugu Colas of the Anantapur Cuddappa area. (cf. Sircar p. 92, 76).

CODANĀVATTHU : A valley near Rājagṛha visited by Buddha in the course of his wanderings. (*Vin.* I 115).

COLAKULANTAKA : A village in south India (*Cp.* LXXVII 53 60).

COLEROON : Also called Kollidam. This river rises from Trichinopoly and falls into the bay below Portonovo (*S. I. I.* Vol. II, p. 60 and 282 fn.) It flows near the village of Settimangalam in Southern India.

COMORIN : Same as cape Comorin.

COPHES : It is the name of the river Kabul which was once the farthest limit of India on the west (*A.I.* p. 156).

CORAPAPĀTA : A fierce fall, finds mention in the *Mahāparinibbāna Sutta* and the *Vimaya Pitaka*. (*Di Nrk.* II, pp 116-17).

As is clear from its name it has some relations to the thieves and robbers. The *Dhammapada* states that the thieves were thrown down in its depth for the punishments of crimes and sins. It was a mountain which provided path to reach its highest part from the one side while the other formed a steep slope. It lay in the vicinity of Rājagṛha.

CORA : Identical with Cola. In the Aśoka inscriptions of Girnar, Cola is mentioned as Coḍa (*J. A. S. B.* 184 8p. 169).

CORĀYA : It is a settlement. It is said that Mahāvira arrived here from Kumāra Sannivesa and proceeded to Pitthi Campā. Perhaps, it is identical with Choreya in Lohardugga dist. in Bengal. (*Index Geographicus Indicus*, p. XXV, J. F. Baner, 1881).

CŪCUPA : A territory in southern India as mentioned in the *Mahābhārata* (IV, ch. 140 26)

CODĀMANI CAITYA : It is identified with modern Cureya village situated at a distance of three miles to the north of Can-

dāvali. (*Bu Bōn.* p. 92). Here the Buddha cut off his hair with the sword when he left the place for the search of enlightenment. (*J. i.* 65).

CUKSA : The Taxila silver vase Inscription of Johnika mentions Cuksa. It is identified with the plain of Chach near Taxila. (Bühler; *E. I.* IV 54; Sten Konow, *C. I. I.* II, i. 25-28) Ray Chaudhuri P. H. *A. I.* 4th edition p. 369 fn. 3). According to M. A. Stein Cuksa is the present Chach in the north of Attock district. (See Law; *H. G. I.* p. 74).

CULLAHIMAVANTA : This name stands for the Himālaya in the Pali Texts, which locate it to the north of the Jambūdvīpa i. e. Bhāra-varṣa. In the *Avahyaka Tīkā* (p. 390a) it is mentioned as having been visited by Vairāsami, who arrived here from Māhesari.

CULLAKAMMĀSADAMMA : A village in the ancient Kāmpilya kingdom which arose on the settlement given by Jayadissa to his brother the man-eating ogre, after the latter became an ascetic (*J. V.* 35).

CULLAKALA : A mountain in the Himavanta which must be crossed in order to reach Gandhamādana and the Chaddanta lake. (*S. N. A. I.* 66; *J. V.* 38).

CULUKĀ : A river mentioned in the *Mahābhārata* (VI, ch. 9.20).

CUNCUKA : It is mentioned in the *Mahābhārata* (XIII, 146.17) as well as the *Bṛhat Samhitā* (XIV, 18) According to Sylvain Lévi, this country was situated near Ghazipur. He identifies it with Cenchu of Hiuen Tsiang. (Memorial Sylvain Lévi, pp. 242-3; Paris, 1937).

CUNDAṬṬHILA : A village near Vārāṇasi, but on the other side of the river and between Vasabhagrāma and Vārāṇasi. It is also known as Cundavila. (*Pv.* A. 168, 170; *Mtr.* III, 325 327).

CUTTACK : The Puri Cuttack region in the east formed part of the country of Kaliṅga at the time of Aśoka and Khāravela.

The successors of the Imperial Gya monarch Avantivarman Codaganga (1078-1147) A. D.) transferred their capital to the Cuttack district far away from the Sū Kakulam region.

The river Vaitarani mentioned in the *Mabābhārata* (III, Tirthayātrā Section) formed the eastern border of the Cuttack district of Orissa.

Roughly speaking on the authority of the *Raghuvamśa* and Ptolemy, Utkala comprised the present Balasore district of Orissa together with parts of Cuttack district of that State and of the Midnapur of West Bengal.

The *Raghuvamśa* mentions that the Ikṣvāku hero through the country of Utkalas reached Kalinga in the Cuttack Puri Ganjam region.

The locality Virajā or Jajapur in the Cuttack district of Orissa and Pithapuram in the Godāvarī district of Andhra Pradesh are supposed to represent respectively the name and the feet of the Devas Gaya. (Dey, p. 64-65).

CYAVANĀ-ŚRAMA : In the district of Shahabad is a place known as Causā in the province of Bihar. It is the hermitage of the sage Cyavana (*Ekanda* P. JR. Avanti Kh. ch. 57). In the *Rgveda* (I. 116 10) he is stated to have been rejuvenated by Aśvins. The *Satapatha Brāhmaṇa* (1.5. 1-16 SBE Vol 26 pp. 1727-76) mentions that he married Sukanyā, King Śaryāti's daughter and became young by bathing in a pool. Perhaps it is the Cyavana Sarovara of the *Mabābhārata* (III, ch. 125. 111-12).

Secondly the hermitage of the Rṣi was situated also on the Satpurā mountain near the river Payoṣṇī or modern Pūrṇā (P. Pātāla Kh. ch. 8).

Thirdly Dhoṣī 6 miles north of the Narmadā in the Jaipur territory, where the Rṣi's eyes have been said to be pierced by a princess of Anūpadeśa (i. e. the princess Sukanyā). Fourthly Chulanla on the Ganges in the Raibareli district.

CYAVANEŚVARĀ : A Linga under Vārāṇasī. (L. quoted by Kt. T. p. 66).

D

DABHĀLĀ : It is also known as Dāhala or Dāhālā, a subdivision of Bhāratavarsa consisting of nine lakhs of villages as mentioned in the *Skanda Purāṇa* (Māheśvarakhaṇḍa, Kumārikākhaṇḍa, ch. 39. 127 ff.).

The Khoh Copper-plate Inscription of the Mahātāja Samkṣobha (the samvat year 209) mentions Dabhālā. It was the kingdom of king Hastin, and has been identified with the modern Bundelkhand in Madhya Pradesh.

DADDARA : A mountain forming part of the Himavān (J. II. 8, 67; III. 16; Ap. II. 536). It is generally identified with a range of the modern Hindukush. It seems identical with the Dardura of the *Mārkaṇḍeya Purāṇa* and the Rajatapabbata of the Pālī literature, which was also called Daddar on account of the thunder playing round it. (cf. DPN Vol. I. p. 1054) See also Dardura and Darada.

DADDARAPURA : A city situated on a spur of the mountain Daddara. It was founded by the fifth son of Uparicara at a place ever echoed by the sound Daddara produced by the lively skirmishes of two adjoining hills. (*Cetīya Jātaka*).

DADIGĀMANDALA . Same as Dadhigāmandala.

DADHICEŚVARĀ : A Linga in Vārāṇasī. (L. quoted by Kt. T. p. 43)

DADHĪCĪ ĀŚRAMA . Same as Dadhici Tīrtha.

DADHĪCĪ TĪRTHA : A sacred Tīrtha under Kurukṣetra on the other side of the river Sarasvatī. Here was situated the hermitage of the sage Dadhici, who sacrificed his life for the cause of humanity. Śārasvata, who became prince of perfect men, Siddhirāt, stayed here. (*Mbb* III ch. 83. 186 ; P. I. 27 73-74).

DADHIGĀMANDALA . Dadhigāmandala, according to Fleet, may be identical with Tadigaṭpādī (*Introduction of Indian Antiquary*, Vol. XXX. p. 109 ff.). It is the same as Dadigavādī (S. I. I. Vol. II. P. 3. Introduction).

DADHIKARNEŚVARĀ : A Linga in Vārāṇasī. (L. quoted by Kt. T. p. 94.)

DADHIMĀLĀ (DADHIMĀLĪ) : A Sea, mentioned in several Jātakas. It was so called because it gleamed like milk or curd (J. IV. 140.)

DADHIMANDODAKA : A mythical sea (*Mbb*. VI. ch. 12.2).

DADHIPADRA : It is identical with Dohad

founded by Kumārāpāla. It is mentioned in the inscriptions of Jayasimha (E. I. XXIV Pt. V. p. 220).

DADHISAMUDRA : A mythical sea which along with other seas like Lavana, Iksu, Surā, Sarpiṣa, Dugdha, and Nira etc. surrounds the well-known seven Dvīpas of Bhāratavarṣa as mentioned in the *Āgastya Purāṇa*. (Ch 108 Ver. 3.)

DADIGAVĀDI : Same as the Dadhigāman-dala. See Dadhigāmandala.

DĀHALAMANDALA : The Malkapuram Inscription dated Śaka 1183 refers to the expanse of the Dāhalamandala in the area between the rivers Bhāgīrathī and Narmadā (Bhāgīrathīnarmadayor madhyam Dāhalamandalam). According to the above inscription Dāhalamandala contained more than three lakhs of villages within its boundary. Though the number seems impossible, however, the *Skanda Purāṇa* seems to add considerably to increased number and renders the figure of the villages to the extent of nine lakhs. (cf. Sircar p. 201 ff.)

DĀKINĪ : A holy place of pilgrimage. It is one of the twelve celebrated places of the Great Jyotirlingas. According to the *Śiva Purāṇa*, the Great Linga, worshipped here was known as Bhīmaśankara (Śiv IV, I, 21-24). The temple of Bhīmaśankara stands on the bank of the river Bhīmā north west of Poona (Oppert, OIB P. 379). The *Śiva Purāṇa* alludes to its location on the Sahyādri.

DAKKHINA MAHURĀ : Same as Pāṇḍu Mahurā.

DAKKHINAVĀCĀLA : Mahāvīra is stated to have arrived here from Mūrāga Sannivesa and proceeded to Uttara Vācāla. Its exact site is not known. (L. A. I. P. 273).

DAKṢAPRAYĀGA : A Tīrtha mentioned in the *Nāradya Purāṇa* (II 40, 96-97).

DAKṢATĪRTHA : A sacred Tīrtha in Kurukṣetra. The *Vāmana Purāṇa* (46.2) locates it to the south of Sthānavata. It is also called Dakṣāśrama and Dakṣeśvara (ibid. 34.20).

DAKṢEŚVARA : A Linga in Vārāṇasī. (L. quoted by Kr. T. p. 75)

DAKṢINAGĀṄGĀ : (i) The river Godāvarī (B. 77, 9-10.78.77; Revā Māhātmya ch. 3).

(ii) The river Kaverī (Nṛ. 66.7)

(iii) The river Narmadā (Sk. Revākhaṇḍa 4.24)

(iv) The river Tungabhadra (Vik. 4.62).

DAKṢINĀGIRI : A Janapada, mentioned in the Buddhist literature. The testimony of the different sources attests to its situation in two parts of India.

(i) Some of the sources allude to its location in the area round Ujjayinī and Vidyā, as the former city was its capital and the latter an important town (SN. I, 70 Mbv. XIII, 5). Aśoka is said to have ruled over here as viceroy, and married Devī, mother of Mahinda. Cetiyaḡiri is also referred to as its capital in the Ceylonese chronicle Mahāvamsa (ch. XIII). Dey conjectures it to be the Daśārṇa of Kālidāsa. Any way, it seems plausible to point its location in the Ujjayinī area. See also Cetiyaḡiri.

(ii) The other Dakṣināḡiri seems to have been situated in the Magadha Janapada, somewhere in the vicinity of Rājagṛha. Buddhaghoṣa refers to it as a Janapada around Rājagṛha (S. A. Vol. I, p. 242). The Buddha visited twice Dakṣināḡiri from Rājagṛha (Vin. p. 120, 279).

DAKṢINAGOKARNA : A sacred Tīrtha mentioned in the *Varāha Purāṇa* (216 22.23). See Vaidyanātha.

DAKṢINAJHĀRAKHAṆḌA : It finds mention in the Kendaupatna Copper-plate grant of Narasiṃhadeva. It lies in the Gaṇjām and Viṣagamāpattam. G. Ramdas identifies the Mahākāntāra of the Prayāga Praśasti of Śamudra Gupta with the JhāraKhanda. (IHQ, I, p. 684)

DAKṢINAKEDĀRA : It is Baligami in Mysore. It contains a celebrated temple dedicated to Kedarānātha. Baligami is also called Baliput and Balligame (Price's *Mysore Inscriptions* pp. 90, 94, 102.)

DAKṢINAKOŚALA : As the name shows, Dakṣinakośala was the southern part of Kośala. When this geographical unit came into the knowledge of the Ancients, it is di-

fficult to say precisely. The *Vāyu Purāṇa*, however, refers to a tradition to this effect that the extensive Kośala empire was divided into two divisions at the death of Rāma, and his elder son Kuśa became the king of southern Kośala with its capital at Kuśasthali or Kuśāvati upon the Vindhyan precipices. (*Vā.* 88, 198.)

The *Mahābhārata* also refers to the Uttara and Dakṣiṇakośala. Bhīma conquered the the Uttara Kośala during his eastern conquest (*Mbh.* II, ch. 30, 3) and Sahadeva won over the Dakṣiṇakośala during his southern campaign. (*Mbh.* II, ch. 31, 12-13). Ptolemy also refers to Konta Kossula in the south, which probably stands for Dakṣiṇakośala. The Purāṇas group the Kośala (Dakṣiṇakośala) along with the people of Vidiśā, Tripurā, Dasanna etc. on the back of the Vindhya, (Cf. Sircar, p. 34).

DAKṢIṆAMALLA : The southern part of the Malla country which had its capital at Kuśinagara or Kuśinārā. It was conquered by Bhīma during his campaign. (*Mbh.* II, ch. 30, 12).

DAKṢIṆAMĀNASA : A tank under Gayā. (*N.* II, 45, 74, *Ag.* 115, 17).

DAKṢIṆAPĀNCĀLA : The Pāñcāla division finds mention in the Vedas but we do not get information regarding its two important divisions known as Uttara Pāñcāla, though an eastern division (Prācyā Pāñcāla) has been referred to in the *Sambhitaṇṇiṇad Brahmanas* (V. I. P. 469). The existence of the rest of the divisions is probably implied in Tyatika of the Vedic text. (V. I. Vol. I, p. 187).

Pāñcāla consisted of five Vedic tribes, the Krivis, the Turvaśas, the Keśins, the Śrījayas and the Somakas, while the Purāṇas refer to the, Muḍgala, Śrījayas, Brahadiśu, Yavinara and Kṛmlāśva as its five constituents.

The *Mahābhārata* makes an explicit reference to the two separate divisions of the Pāñcāla and the river Bhāgirathi forming the dividing line. (*Mbh.* I, 138, 70). - The *Jātakas* also attest to the testimony of the great epic. The capital of the northern Pāñcāla was at Ahicchatrā or Charavatī and that of the southern Pāñcāla at Kāmpilya. The southern

Pāñcāla extended from the Ganges to the Cambala. (*Mbh.* I, ch. 1, 73-4).

The southern Pāñcāla had its capital at Kāmpilya in the Epic age while the Pāli sources refer to Kāmpilya as capital as well as rattha (rāstra) (*Brahmadatta Jātaka*, *Jayadatta Jātaka* and *Ganlatrindū Jātaka*). The Kum-bhākāra Jātaka refers to Kāmpilya as the capital of the Uttara Pāñcāla also and some of the Jātakas refer to it as the joint capital of both the Pāñcālas, which made it confusing and obscure. Any way, it was an important town of the Pāñcāla country. It has been identified by Cunningham with Kāmpilya in the District of Farrukhabad, 28 miles to the north-east of Fatehgarh near the Ganges. See also Pāñcāla and Kāmpilya.

The river Bhāgirathi formed its northern boundary. During the time of the Buddha it was annexed to the kingdom of Vamśā.

DAKṢIṆAPĀNCANADA : It finds mention in the *Vimū Dharmā Sūtra* (85, 51) The Commentary *Vajayanī* says that the five rivers are : Kṛṣṇā, Venā, Tungā, Bhadrā and Konā. (*M. Dh.* S. p. 744).

DAKṢIṆAPĀRA : Dakṣiṇapāra meaning clearly the right bank (of the river Jidār in Kāśmīr). According to the *Lokapraśāsa*, it is probably the Dachunpur Pargana in Kāśmīr which comprises besides the right or western side of the Jidār valley, also the low lying tract between the Vistā and the lower course of the Viśoka. The *Lokapraśāsa* and the *Mārtanda Mābātmya* mention another form of the same as Dakṣiṇapārśva. (*J. M.* by Dr. Stein).

DAKṢIṆA PARVATA : The mountain range running along the river Narmadā and dividing the Northern India from the Deccan is referred to in the *Kaustiki Upaniṣad* (II 8) as Dakṣiṇa Parvata. At present the whole range is known by the name of the Vindhya (Ray Choudhury : *Studies in Indian Antiquities* p. 108).

DAKṢIṆĀPĀTHA : The -'da refers to the Dakṣiṇāpātha where the accused were banished in exile (*Rg. V.* 61, 8; *V. 9. I.* 337). It simply means, according to several scholars

the 'south' out of Aryan fold. Pāṇini mentions Dākṣinātya (IV 2, 98.) not with the least geographical implication. Baudhāyana makes the mention of Dakṣināpatha coupled with Surāstra. (*Ban. Su. I, I, 29*). How far Baudhāyana treated it in geographical context, it is difficult to say. The *Mahābhārata* placed the Dakṣināpatha in the region beyond the Vindhya and Avantī, and to the south of the Vindarbha and Kośala. (*Mbh. III. 61, 23*). The Pālī sources frequently refer to Dakṣināpatha along with Avantī and Godāvarī etc. Ācārya Buddhaghosa placed the Dakṣināpatha to the south of the river Ganger. (*SN, Vol. I. p. 265*). In some of the Buddhist stories another interpretation is rendered of the term Dakṣināpatha. It is known as the route (Patha) which leads to the south (Dakṣina) (*SN. Vol. II, p. 580*). The route undertaken by the disciples of Bāvari from Śrāvastī to the hermitage of their teacher on the bank of the river Godāvarī was probably the Dakṣināpatha. On this evidence Mr. Barua tried to derive the significant interpretation of the Uttarāpatha and Dakṣināpatha. The northern road lined the important city of Śrāvastī with Takṣaśilā and Gāndhāra in the north hence Uttarāpatha, and the southern one linked Śrāvastī with Pratiśthāna as the Godāvarī therefore Dakṣināpatha. (Barua, B. M. *Old Brāhmī Inscriptions*, pp 218-220; *Buddhist India* p. 22). The trade route became so popular as to render its nomination to the geographical units in the subsequent years. It also becomes clear by the fact that the specific geographical limits of Dakṣināpatha lack in the early literature but by and by it gained the ground and boundary began to be fixed. The *Vinaya piṭaka* groups Dakṣināpatha along with Avantī and the Jātakas also speak of Avantī-Dakṣināpatha. The *Vinaya piṭaka* refers to a solid fact regarding the blackness of soil of Avantī which is hard and abounds in Gokantaka. (*Vin. p. 212, Hindi*).

The *Sutta Nipāta* hints slightly at the Northern limit of the Dakṣināpatha. Here it is stated that Bāvari a native of Kośala went to Dakṣināpatha and settled in the Assaka Janapada on the bank of the river Godāvarī. It shows

that at the time the region round the river and the territory of Assaka formed part of Dakṣināpatha or was called Dakṣināpatha itself. It appears that the subsequent centuries saw the expansion of Dakṣināpatha in the further south beyond the river Godāvarī. The Ukkala of the *Vīṇayapīṭaka* (p. 77) and the Jātika and the Odra and Okkala of the *Apadāna* (Vol. II. p. 358-9) probably formed part of the Dakṣināpatha. During the days of the Great Maurya Āśoka, the boundary of the Dakṣināpatha stretched still further to include Cola, Pāṇḍya, Satiyaputta and Keralaputta. The main rivers of Dakṣināpatha mentioned in the Pālī sources are the Godāvarī, Narmadā, Kaverī, Kṛṣṇā and the Telavāhā

DAKṢINAPINĀKINĪ : Identical with Pāpa-ghnī.

DAKṢINAPRAYĀGA : Known as Mokṣavenī in Saptagṛāma in Bengal. Dey (p. 52) says that it is Trivenī on the north of Hugly in Bengal (Vide *Bṛhat Dharma Purāṇa*, Pārva Kh. ch. VI; *JASB* Vol. VI. 1910 p. 613).

DAKṢINASINDHU : The river Kali-Sindh, a tributary of the Cambala (*Mbh. III, Ch. 82, 53-54*) It is the Sindhu of the *Meghadūta*. (Pt I Ver 30).

DAKṢINATOSALA : Tosala was no doubt the district round the city of Tosali (modern Dhaulī near Bhuvanēśvara in the Puri District, Orissa. In the early medieval period Tosala Janapada is known to have been divided into Uttara Tosala and Dakṣina Tosala.

In Tosali has been discovered a copper-plate inscription of the Vīgraha dynasty in a locality in the Puri district which records the grant of a village in Dakṣina Tosali in 599 A.D. by an independent monarch named Lokavīgraha who was apparently one of the successors of Prthivīgraha of the Samandala plates (*E. I. Vol. XXVIII. p. 79-85*).

The inscription of the Bhaumakāras of a later age corroborates the fact that Dakṣina Tosali comprised the Ganjam-Puri-Cuttack area (Sircar, pp. 141-144).

DĀLBHYA ĀŚRAMA : Dalmu on the Ganges at a distance of 19 miles from Raibareli dis-

trict (*JASB* Vol IXIX p. 84). It was the hermitage of Baka Dālbhya half a yojana from where Rāma and Lakṣmaṇa were in the company of Sugrīva and his hosts (P. 46.14.15). It contains a fort which consists of the ruins of two Buddhist stūpas (Rai Bareilly District Gazetteer, by Nevill, pp. 160 ff)

DĀMALIPTA : A corruption of Tāmalīpta. It was the capital of Suhma (Hemakośa see Suhma).

DAMILA : It is counted in the Jain literature among the non-Aryan countries. It is mentioned that it was very difficult to get a shelter for the Jain monks in the country and under such circumstances they were allowed to stay under a tree. (*Bib. Bha. Vr.* 3 3749).

It is identical with Kerala, the Malabar coast (*J IV* 150) or South Malabar (Burnell's *South Indian Palaeography*, p. 51). It is the Limurika of Ptolemy which according to Caldwell was a mistake for Damirika (Mc Crindle's *Ptolemy* p 48), Eke in Tamil means a country. It was near Nāgadvīpa or Ceylon and was under the rule of the Damila dynasty. Dhātusena (459-477 A. D.) defeated usurpers and restored the national dynasty (*Mh* ch. 38, *JBE*, X. Intro XV.). Kāvetīpattana was a sea-port town in the Damila kingdom (*G. E. B.* p. 63). For a detailed account see Law; *Geographical Essays* pp. 76-80).

DAMINA : A sacred Tīrtha mentioned in the *Mahābhārata* (III ch 82. 71-75).

DĀMODARASŪDA : The alluvial plateau to the south of Śrinagara, called Dāmodarasūda by the *Rājatarangīnī* (I. 137) and now known as Damodar Udar, lies in the Yech Paragana and stretches from the large villages of Vahatol for about six miles in the north westerly districts with a breadth varying from two to three miles. Being entirely devoid of water the plateau is cultivated only in patches. It is dry and a barren waste—a hunt of Jackals.

The *Rājatarangīnī* represents king Dāmodara as having built a town on the Udar which later on was called after him, Dāmodarasūda. In order to bring water he had a great dam called Guddasetu, constructed by supernatural agencies. The local name Guddasetu

still lives in that of the small village of Guddasetu situated at the south foot of the Udar.

DAMSTRĀNKURA : It is one of the well-known holy spots in the Kokāmukha Tīrtha mentioned in the *Varāha Purāna* (ch. 140, 68-70) where rises the river Kokā 'Yatra Kokā Vinīhṣṛā' (B. ch. 119.17).

DĀNABHĀRĪ : An ancient Indian territory mentioned in the *Mahābhārata* (VI. ch. 50.52).

DANDA : A holy Tīrtha near Campā (*Mbh.* III. ch. 85.15).

DANDABHUKTI : Dandabhukti is mentioned in the Irda Copper-plate grant of king Nāyapādeva. It appears that it was originally named as Danda, which was the headquarters of a 'Bhukti.' However, we are quite unaware of its original name. Danda, though originally 'a Bhukti' is found as a maṇḍala under the Vardhamānabhukti (Uttara Rādhā). (*E. I.* Vol XXIV Pt. I. 1937; January pp. 46., 47). Dandabhutti otherwise known as Dandabhukti, is the name of a country the gardens of which are full of bees. Hultzsch *S. S I I* p 99).

DANDAKA : Same as Dandakāraṇya.

DANDAKAHIRAṆṆA : This mountain seems to have been situated on the Himālayas. (*J. II.* p. 33).

DANDAKAPPA (KA.) : It was a village in the Kosala country near the river Airavati, where once the Buddha visited during a tour in Kosala. There he preached the Udāna Sutta in answer to a question by Ananda, (*An.* III. 402).

DANDAKĀRANYA : Dandakāraṇya finds early reference in the *Rāmāyaṇa* (I. 1; VII. 81. 18-19) and the *Mahābhārata* (III. ch. 85. 41, 147. 32) in connection with the story of Rāma's exile. According to the former it stretched from Citrakūta to the south of the Godāvarī, thus including the Vindhya and the Śaivāla mountains. According to the *Padma Purāṇa* it was named after the third son of king Ikṣvāku called Daṇḍa or Daṇḍaka (P. V. 34, 5, 14-59). From the other Purāṇas it appears that it was regarded as a sacred Tīrtha from very early times. The *Brahmaṇḍa Purāṇa*

(129.55; 161.73) mentions it as the quintessence of the world and the seed of the dharmā and mukti. The *Varāha Purāṇa* states that it was the penance grove of the sage Gautama (*Var.* 71.10).

The Jain canons (i. e. *Uttara T.* p. 36) refers to this forest in relation to king Khaṇḍaga who was then ruling over Campā. Formerly it was a great kingdom but was destroyed by a Brahmin (*Mbh.* XIII. 153.11). This fact is also corroborated by the Buddhist literature. The *Majjhimanikāya* (I. 378) and *Jātaka* (III. 463) state that king Dandaka of Kumbhāvati in Kāśī once ill-treated a pupil of the sage Śārabhaṅga and brought destruction of his own and of the kingdom thereby. The *Kuṭṭhīya Arthasāstra* also mentions a tradition alluding to the destruction of Dandaka kingdom, 'a Bhoja king known as Dandakya or king of Dandaka, making a lascivious attempt on a Brahmin girl, perished along with his relation and kingdom.' The forest that grew over the desolate land came to be called Dandakāraṇya. From the above account it appears that it comprised all the forests from Bundelkhand to the river Kṛsnā (cf. Pargiter, *Geography of Rāma's Exile* in *JR.* 15 1894 p. 242).

It is generally identified with the present Mahārāṣṭra, but the *Kāryamīmāṃsā* (ch. 17) recognises its separate existence and mentions it along with the latter. It is also possible that this Dandakāraṇya is altogether different from that of Rājasekhara. According to some scholars Tondāmandala or Dindivanam situated in south India between the countries of Cola and Kāñci may be the Dandaka of Rājasekhara. The *Lalitavistara* (p. 326) also mentions it under Dakṣiṇāpatha.

DANĀKHAṬĀ : Dandakhāṭa is a sacred Tirtha in Vārāṇasī (*L.* quoted by *Kt. T.* p. 90).

DANDĪŚVARA : A Liṅga in Vārāṇasī. (*L.* quoted by *Kt. T.* p. 90).

DANĠUṆA : This village finds mention in the Poona plates of Prabhāvatigupta (*E. I.* XV. 39 ff) which records the grants of this village situated in Supratisthahara. It lay to the east of Vilavanaka, to the south of Śiṅsagrāma, to the west of Kadapinjana, and

to the north of Sidivivaraka. It may be identified with the present Hinganghat in the Nagpur district in Madhya Pradesh.

DANTAPURA : It was the capital of Kāśī and is mentioned in the *Mahābhārata* (V. XLVII. 1883) and the *Attakathā* of the Jātakas (*J. II.* 367, 361, 381, III. 376; IV : 230-32). It is also mentioned in the *Dighanikāya* (II. 235) and the *Anaḥkula curni* (1275). The Jirāgingi plates of Gangā Indravarmā refers to Dantapura (*E. I.* XXV. pt. VI. April, 1940, p. 285). Various identifications of Dantapura have been put forward. M. Sylvain Levi identifies it with the Paloura of Ptolemy and places it in the neighbourhood of Chicacole. (*P.B.I.* p. 401 ff); Cunningham with Rajmahendri situated on the bank of the Godāvari. (*A. G. I.* p. 89), and Sare with Danton in the Midnapur district of west Bengal. But according to H. C. Ray Chaudhury the memory of Dantapura still survives in that of Dantavakra in the Ganjam district (Ray Chaudhury; *PHAI* p. 89. foot note 1.) But it is now settled with one accord that the ancient Dantapura is Puri in Orissa and this identification is confirmed by the tradition that after Kṛṣṇa was killed by Jarā, his bones were collected and kept in a box till king Indradyumna was directed by Viṣṇu 'to form the image of Jagannātha and put into its belly the bones of Kṛṣṇa' (*G. C. D. I.* Under Jagannāth; Ward, I 206). The sacred tooth of the Buddha was in Dantapura until taken to Ceylon by Dantakumāra. It has been handed over by Khema Thera to Brahmadaṭṭa king of Dantapura (*Dāthāraṇsa*, II 52 57).

DANTIKA : A district in south India where Lankāpura burnt twentyseven villages (*Cv.* LXXVI 172).

DANTURA : It is evidently a corruption of Dantapura. (*Br. S.* XIX. 6).

DĀPANIYĀ-PAṬAKA : It was a village referred to in the Madhainagar Copper-plate of Lakṣmanasena as located near Kantapura in Varendri within the Paundravardhanabhukti. (*H. G. I.* p. 216).

DARADA : It is located by the *Mahābhārata* (VI ch 9 67) in the east-north direction. The king of this country fought against the Pāṇḍavas. The *Mārkaṇḍeya Purāṇa* (ch. 57) also

mentions it. It is the present Dardistan, north of Kāśmīr on the upper bank of the Indus. Its capital was Daratpuri, which has been identified by Dr. Stein with Gurez. It was a part of the ancient country of Udyāna (See Monier William's *Buddhism*).

DĀRAMAṆḌALA : The Khoh Copper-plate Inscription of the Mahārāja Jayanātha (the Samvat year 177) mentions Dāramanḍala as forming the boundary of the village Dhava-sandika granted by that king to the Brāhmaṇas. It was evidently an ancient district in Baghelkhand in Uttar Pradesh.

DARATPURI : Vide Darada.

DARBHAVATĪ : Dabhoi in Gujarat, thirty eight miles north-east of Bharoch and twenty miles south-east of Baroda (Burgess's *Antiquities of Kathiawad and Kacch*. p. 218, and *E. I.* Vol. I. p. 20). According to Fuhrer (*MAI*) it is identical with Dībhāi, 26 miles south-west of Bulandshahr. Dībhāi was the Radoph of the Greeks.

DARDURA : It finds mention in the *Mahābhārata* (III. ch. 282.43) and several of the Purāṇas (*Mar.* 54. 12, *Var.* 214.52). It is the Nilgiri hills in the Madras Presidency (*Raghv.* IV, Br. S. ch. 14 *JRAS* 1894. p. 262. In some editions of the *Raghuvamśa* it is mentioned as Dard-dara. Some scholars opine that it is the same as Darddura. The *Raghuvamśa* (IV 51), locates it near the river Tāmraparṇī. But Raja-śekhara (*Kāv.* ch. 17) locates the Darddura hills in the eastern India, thus it ought to be identified with the Deogarh peak in the eastern part of the Vindhyaś.

DARPITAPURA : A town mentioned in the *Rājatarāṅgiṇī* (IV. 183, VII. 966) founded by king Lalitāditya Muktapīda. The identity of the place is still unknown.

DARŚAKA : An ancient janapada (*Mbh.* VI. 9.53).

DARŚANAPURA : Disa on the river Banās in Gujarat (*Vṛkṣayotiśāraṇava*). This ancient country is identified by some scholars with Darsi in the Nellore district of the Madras State. It is supposed to be a governing unit of the early Pallavas (contemporary of the Vākātakas) whose Copper-plate grant has been discovered here. (*E. I.* I. 397).

DARSI : It is situated in the Nellore district of the Madras Province. Here a Copper-plate grant has been discovered. (*E. I.* I. 397).

DĀRUKĒŚVARA : The river Dārukeśvara finds mention in some of the manuscripts of the *Bhāṛiṅga-Purāṇa* (i. e. M. S. No. 3582 of the Asiatic Society, Calcutta), which formed the northern boundary of Jāṅgala Jhārikhanda in which was lying the famous Tīrtha of Vaidyanātha Mahādeva.

DĀRUVANA : Identical with Deva Dāru Vana, See Camatkārapura (*Ku.* II. Chs. 37, 38, 39, 66) Dāru or Dārūkāvana which contains the temple of Nāgeśa, one of the twelve great jyotir līṅgas of Mahādeva (*Shiv* I, 38) has been identified with Aundh in the Nizam's territory (*Arch. Sur. Lists of Nizam's territory* XXXI, 21.29) but the *Śiva-Purāṇa* (I. 56), places the Dārūkāvana close to the western ocean. Another Vana of the same name also stands at the following places.

i. In the Himālayas near Badrinath (*Mbh.* XIII. 25.27) Devī is called Puṣṭī here.

iii. Near Vijayeshvara in Kāśmīr. (*H. C.* 10.3).

DĀRUKĀVANA : Vide Dāru Vana.

DARVA : It is the country of the Darvas, a tribe living with the Abhisaras between the Vitastā and Candrabhāgā (*Mbh.* III. ch. 51; Dr. Stein Eng. Trans. of the *Rāj. Tar.* Vol. I. p. 32; Vol II p. 432).

DĀRVĀBHISĀRA : It is a geographical unit applied to the whole tract of the lower and middle hills between the Candrabhāgā and Vitastā. The combined names of the Darvas and Abhisaras are mentioned in the ethnographical lists of the *Mahābhārata*, (VII. 91. 43), and the *Bṛhat-samhitā*.

According to some it roughly corresponded to the Punch and Naoshera districts in Kāśmīr, and was probably an offshoot of the old kingdom of Kamboja. (*Reychaudhury. PHAI.* 4th ed. p. 200)... For a detailed account vide, Law, *Ind. Stu.* Pt. I. p.p. 17-18.

Rājapuri was certainly the most famous town in this territory which is represented by the modern district of Rajauri. It comprised

the villages drained by the Lohi of the *Rājatarangīni* and its tributaries. When Huen Tsiang passed through the district the kingdom of Rājapuri was subject to Kāśmir.

Rājapuri territory once included the upper valley of the Tohi of Prunts leading to the Pir Pantsal Pass.

DARVISANKRAMAṆA : A sacred Tīrtha referred to in the *Mabābhārata* (III. ch. 84.45; P. I. 32. 8.)

DASA : An ancient janapada mentioned in the *Mabābhārata* (VI. ch. 9] 56).

DASA GRĀMI : Dasagrāmi is mentioned in the *Rājatarangīni*, (VIII 2941) in relation to the flight of Alamkārcakra, a Dāmara who fled from this place. It lay probably near Tāramulaka in Kāśmir.

DASAKANYĀTĪRTHA : This holy Tīrtha stands on the bank of the Narmadā (P. 1. 21. 14).

DASAMĀLIKA : It finds mention in the *Mabābhārata* (VI. ch. 9 66) and many of the *Purāṇas*. It is supposed to stand in the Dasht valley in the Kalat Pargana of Kāśmir.

DASAMĀNAKA : Same as Dasamālika

DASAṆNAKUNDA . The mountain Dasannakunda was also called Gayaggapadagiri. A graphic description of this mountain is given in the *Āśṭyaka Cūṛṇi*. It was situated to the north east of Dasannpura (i. e. Dasārṇa and is said to have been visited by Mahāvīra (*Āva cū*. p. 476) Its exact location is not known.

DASĀPURA : Varāhamihira (*Br S. XIV. .2*) places Dasāpura among the countries of the Southern India. It is Mandasor in Malwa (*Megh.* I. 48). For an explanation how Dasāpura was changed into Mandasor, see Dr. Fleet's note in the *Corpus Inscriptionum Indicarum* (Vol. III P. 79). It is called Dasor by the people of the neighbouring villages. (*Gwalior State Gazetteer* I. 265 ff) According to some scholars Dasāpura is no other than Dhaulapura situated on the bank of the the Carmanvatī river.

Dasāpura also finds mention in Jain works (*Āva. Cū* p. 400. ff.). Ancient Dasā-

pura stood on the north or the left bank of the Siwana, a tributary of the Sīprā. The Mandasor Stone Inscriptions of Kumāra Gupta and Bandhuvārman (Mālava 493 and 529) contain a description of Dasāpura as a city. The royal territory extending from the river Revā to the Pariyātra mountain and the region of the lower Indus. (for further details, Law : *Ujjayini in Ancient India*). It contains an ancient temple of the Sun-God built during the reign of Kumāra Gupta. The village of Saudri—three miles south west of Mandasor—contains two magnificent monolithic sandstone pillars with lion and bell capitals.

DASĀRṆĀ : the river Dasārṇā is the famous Dhasan flowing beyond Saugor between the Betwa and the Ken. It rises in the mount Rkṣa and flows through the country of this name with its capital Vidiśā, modern Besnagar near Bhilsa in Madhya Pradesh. It is Dosaron of Ptolmy. (P. 71).

DASĀRṆA : The name Dasārṇa denotes a 'country having ten forts' : The *Rāmāyaṇa* (IV. 41-10) mentions and connects it with those of the Mekalas and Utkalas where Sugrīva sent his monkey army in quest of Sitā.

The *Mabābhārata* mentions two countries by the name of Dasārṇa : one on the west conquered by Nakula (*Mbh.* II ch. 32.7.) and the other on the east conquered by Bhīma (*Ibid* II ch. 30). The Drona Parva and the Karna Parvas (*Ibid* VII ch. 25-35; VIII chs. 22-3) mention a king named Ksatradēva who fought on the side of the Pāṇdavas in the great Kurukṣetra War. Pargiter (*AHT*. p. 280) thinks that Dasārṇa was a Yādava kingdom during the period of the Kurukṣetra War.

Eastern Malwa including the kingdom of Bhopal was western Dasārṇa, the capital of which was Vidisa or Bhisa (B. H. D. Sec. III). It is mentioned in Kālidāsa's *Meghadūta* (Pt. I. 25-26). There was a hill called Nica in the country of Dasārṇa (*Ibid*. I. 27). During the time of the Buddha, it was famous for manufacturing sharp swords and it is so mentioned in the *Jātakas* (III. 338; VI. 238). Its capital at the time of Aśoka

was Caityagiri or Cetiya-giri. Eastern Daśārṇa (Dosaren of the Periplus) formed a part of Chattisgarh district in the Madhya Pradesh (Prof. Wilson's *Viṣṇu Purāṇa* — Hall's edition Vol. II. p. 160, note 3. ; JASB 1905 p. 714). Daśārṇa is mentioned in the *Mahāvastu* (I 34) and *Lalitavistara* as one of the sixteen Mahājanapadas.

It is the Dasannapura of the Jains. Ilakacchapura was a town of this country and was situated on the bank of the river Vatthagā (*Āra. Ch. p.* 226). It was visited by Mahāvīra. (*Āra. Nir.* 1278) Ilakaccha is also mentioned in the Pali Literature (*Pr.* 20; *Pr. Commentary* 83-105.)

DAŚAŚVAMEDHA or, **DAŚAŚVAMEDHIKA** or, **DAŚAŚVAMEDHIKA** : It is a sacred Tīrtha on the Ganges in Vārānasi, and has been famed for centuries. (*M.* 185. 65, *L.* quoted by *Kt. T.* p. 116). According to Dr. Jayaswal it was so called because the Bhāraṣīvas, an imperial dynasty, took their ceremonial baths on the Ganges at the end of ten aśvamedha sacrifices. (Jayaswal; *History of India*, 150 A. D.-350 A. D. p. 5; cf. also *E. I.* Vol. III. p. 258).

Besides this Tīrtha the *Mahābhārata* and several of the Purāṇas including the *Maṭiya* mention other Tīrtha of this name situated at different places. The *Agni Purāṇa* (115. 45) and the *Narādīya Purāṇa* (II. 47.30) locate a Daśaśvamedha Tīrtha under Gayā. The *Maṭiya* (193.23), *Kūrma* (II. 41.104), *Padma* (I. 20.20) and others on the Narmadā. (Vide *Bombay Gazetteer*, Vol. II. p. 348 for its sanctity). Again the *Maṭiya* (106.46) locates it under Prayāga, the *Varāha* (154.23) under Mathura, the *Padma* (I. 26.12) under Kuruksetra, and the *Brahma* under the Godāvarī.

DASERAKA or **DĀSERAKA** : Hemacandra identifies Daseraka with Maru-maravastu daserakāḥ. (*AC.* IV. 23). The commentary on the *Abhidhānacintāmaṇi* locates Maru and Śālva in western India. The *Kāyaṃīmamsā* (ch. 17 p. 93) also places it among the western countries. The *Trikaṇḍaśeṣa* also identifies it with Maru-daseraka marubhubo.

Maru is mentioned in the *Taittirīya Āraṇyaka* (V. 1.1) which is purporting to be the

Maru deserts. In the Jūnagarh Inscription of Rudradāman the country of Maru is placed between Svabhra (the Sabarmati region) and Kaccha. This points to the southern portion of Rajputana near the Rann of Cutch. The *Vāyu Purāṇa* mentions it as Daseruka.

DĀSĪ : A river mentioned in the *Mahābhārata* (VI. 9.31). It is unidentifiable.

DATTĀTREYALINGA : A Liṅga under Vārānasi regarded as a sacred Tīrtha. (*L.* quoted by *Kt. T.* p. 113).

DAURVĀSIKA : A Tīrtha under Vārānasi. (*Ku. I.* 35.11).

DAVĀKA : Davāka finds mention in the Allahabad Posthumous Stone Pillar Inscription of Samudra Gupta as a Pratyanta i. e. a State bordering on the Gupta Empire. 'Samudragupta either included it in his empire or else extended his conquests upto the confines of it'

Certain recent scholars opine that the ancient kingdom of Davāka lay about the Dabokā region in the valley of the Kopili river flowing through the Nowgong district of Assam. (Vide K. I. Barua : *History of Kāmarūpa* (p. 42 n). Also cf. Dekaka (Dacca), Hoyland, *The Empire of the great Mogal*. 14, V. A. Smith takes it as corresponding to Bogta, Dinajpur and Rājshāhī districts.

DAVĀNĪGRĀMA : It may be identified with Davānī seven miles to the north-west of Delvada on the mount Ābu (*E. I.* VIII. 221).

DEEG : See Devikā.

DEGRĀMA : Degrāma mentioned in the *Rājataranginī* (VII. 266), is generally identified with the present Degām which is situated about one and a half miles to the west of Supian pargana on the left bank of the Rembyar river in Kāśmīra, about 74°55' Long., 33°, 43' lat. It is the site of the Kapālamocana Tīrtha. The well-known sacred spring of Kapālamocana a few hundred yards to the south of Degām is supposed to mark the spot, where Śiva is said to have freed himself from the sin of cutting off Brahmā's head. The Tīrtha is very old as it is mentioned twice

in the *Haravastanāmāni*. (X. 249; XIV. 111). The *Māhātmya* of the Tīrtha mentions it as Devagrāma.

DENDAVĀNĀKA : This ancient country is the modern Didwana in the former Jodhpur state in Rajasthan. The Daulatpura inscription of 843 A. D. mentions that the Gujara Pratihāra Emperor Vatsarāja (C. 775-815 A. D.) granted the village of Śiva in the Dendavānaka Viśaya of the Gujatrā bhūmi.

DESAKA : A township in Sumbharattha, where the Buddha preached the Telapatta Jātaka (J. I. 393), and the Udaya Sutta. V. L. Sedak (S. N. 89).

DEULĀPAŅCALĀ : This village was located in the Devagrāma Pattala, which has been identified by some scholars with the modern Deogavān, close to Khairā in the Revati state. King Yusakarnadeva granted this village to a Brāhmana named Gangādhara Śarma. (A. G. I. p. 315).

DEULĀVĀDA : It is probably identical with the modern village of Dilaārā on the mount Ābu (E. I. VIII. 208 ff.).

DEVABANDARA : It is Diu in Gujrat. In the 7th century A. D. the ancestors of Parsis in Bombay left Persia on account of oppression and resided for some time in Diu before they finally settled in the Island of Sanan on the western coast of India in the early part of the 8th century A. D. (B. G. XI Pt. II p. 183 ff.; XIV pp. 506-536, Journal of the Bombay Branch of R. A. S. I. p. 170).

DEVABHADRA : Devabhadra having ten thousand gramas is one of the 72 divisions of Bhārata Varṣa, mentioned in the *Skanda Purāṇa*. (Māheśvara khanda, Kumarikā-khaṇḍa, ch. 39).

DEVADAHA : A town-ship of the Śākya, probably the capital of Koliya Janapada, and the birth place of Māhāmāyā the Buddha's Mother (Bu. A. 226. etc.). It was situated on the bank of the Rohinī river. The Buddha visited it several times. The Lumbini-vana where the Buddha was born was near Devadaha. The name was originally of a lake but later on transferred to the village

nearby. (S. A. II 186; M. A. II. 810).

There is a place two miles from Sinha pura in the district of Gorakhpur, Uttar Pradesh. Bhikṣu Dharmaratna after visiting and examining several ruins has proposed its identifications with this ancient Devadaha. (*Dharmadīpta* 1955 May-June.)

DEVADĀRUVANA : See Dāru Vana.

DEVĀGĀMA : A Tīrtha on the Godāvarī (B. 160.1).

DEVAGIRI : It finds mention in the *Śiva Purāṇa* (Jhāna Saṁhitā ch. 58) and is identical with the modern Daulatabad in Hyderabad. See Mahārāstra and Śivālaya. Secondly a part of the Arāvālī range. Thirdly, a hill situated near the Cambal between Ujjain and Mandasor (*Megh*. Pt. J). It has been identified by Prof. Wilson with Devagarh which is situated in Malwa on the south of the Cambal. Fourthly a hill under Mathurā (*Var*. 164.27 Bh. V. 19.16).

DEVAHRADA : (i) A pond regarded as holy Tīrtha on the Gandakī (*Var* 145-71, *Mbh*. XIII ch. 25.44), (ii) On the Kṛṣṇa Veṇā (*Mbh*. III ch. 85.37).

DEVAHRADĀ : It is a river in Kāśmīr mentioned in the *Nīlamata Purāṇa* (p. 146).

DEVAKA : Śrīpāda. Adam's peak in Ceylon (Turnout's *Mahānāmā*). See Sumanakūta.

DEVAKOTA : Same as Devakūta. It is a Śaktipīṭha. Devī is called Mahābhāgā here.

DEVAKŪṬA : A mountain mentioned in the *Mahābhārata* (III. 84.141; P. I. 38.57; *Var*. ch. 40. 1-26). It is one of the eight Maryādā parvatas (boundary mountains) and lies together with Jathara on the east side of Meru, separating the central Varṣa (Ilāvṛta from Bhadrāśva, a sub continent. (*Mār*. 54 22-26, 59. 3-4).

It is mentioned in the *Buddhāvamsa* (XII. 9) where Sumedha buddha preached to a very large concourse.

DEVALA : Thatta in Sindh.

DEVALĀRKA : This Tīrtha is identified with the modern Devalāsa which stands on the northern bank of the river Tamasā and 4

miles from the Muhammadabad station in Azamgarh district in Uttar Pradesh. It contains an ancient temple with white marble stone image of the sun god said to be established by the sage Devala. The vicinity of the temple is marked with the ruins of an ancient stronghold. (K. T. p. 140).

DEVALEŚVARA : A Liṅga in Vārāṇasī (L. quoted by Kt. T. p. 92.)

DEVANADĪ : A river mentioned in the *Mabābhārata* (II. ch. 9.19)

DEVAPATHA : A sacred Tīrtha (*Mbb.* III. 85.45; P. I ch. 39.42).

DEVAPATTANA : It is also known as Somanāthpātan or Somanāthadeva Pattana, and is identical with Prabhāsa (*E. I.* Vol. I. p. 271). According to Dr Fleet it is the ancient name of the modern Verāval a town in Kāthiāwād, in Gujarat where an inscription of Valabhi Samvat 927 has been discovered. *C. I. I.* Vol. III. p. 91 Introduction.

DEVAPRABHA : A Tīrtha on the Gaṇḍakī (*Var.* 145.59).

DEVAPRASTHA : This is one of the five-fold divisions of India which perhaps has been made from a Tantric pilgrim's point of view.

Devaprastha is placed to the west of Vairājanātha (Or Candranāth) and to the south of Amarakantaka, Kāñcīpura and Mohanāvarta are located in this Prastha.

Vairājanātha may be identified with the Virājakṣetra or Jajapur and it is better to identify Kāñcīpura with Kāñcīpīṭha on the Kopai river near Balapor in the Birbhum district of west Bengal, to the famous Kāñcīpura near Madras.

Devaprastha thus comprised the south-eastern and eastern regions of India.

DEVAPRAYĀGA : A holy Tīrtha in Tehri region of Uttar Pradesh. The Paurāṇic legend tells us that Brahmā practised penance here for ten thousand and ten hundred years. It was also known as Brahma-Tīrtha. It stands on the confluence of Bhāgīrathī and Alakanandā (vide U. P. *Gazetteer for Garhwal* Vol. XXVI p. 214.) It is surrounded with the Grdhācala Narasiṅghācala and the Daśara-

thācala. It is known as the old Sudarśana-kṣetra.

DEVAPURA : It is variously identified with places in the Srūṅgarapukōṭa Taluk and in the Chicacole Taluk (*E. I.* XXIV. 50). But most of the scholars opine that it is Rajim on the confluence of the Mahānadi and Pairi in the Raipur district, 24 miles south-east of the town of Raipur, Madhya Pradesh. It was visited by Rāmacandra (called also Rājivalocana, hence the Rajim) to save his brother Satrugna from death (*P. Pātāla* ch. 27 ver. 58-59). The temple of Rāmacandra contains an inscription of the 8th century A. D.

DEVAPUŠKARINĪ : An ancient holy Tīrtha (*Mbb.* III. ch. 84 118). quoted by (Kt. T. p. 252).

DEVASAMA : A mountain on which was situated the hermitage of Agastya's pupil (*Mbb.* III. ch. 88.17).

DEVASARASA : The Pargana of Divasara which adjoins Shahabad on the west, is often mentioned in the *Rājatarāṅgī* (VIII. 504. 662, 685 etc.), and other chronicles by its ancient name of Devasarasa. It is a very fertile land extensively irrigated by canals drawn from the Viśokā. The locality called Pārevisoka repeatedly mentioned by Kalhana is looked for within Devasarasa.

DEVASTHALA : Hiuen Tsiang enlists it in north-eastern division of India. It refers to some half mythical region of western Tibet which was a terracognita of ancient Indian geography.

DEVATIRTHA : (i) A holy Tīrtha on the bank of the Godāvari (*B.* 127.1 (ii) on the Narmadā (*M.* 191.24, 193.81; *Ku.* II 42.16; P. I. 18.24; (iii) near Sābhramatī (*P.* VI 161.1).

DEVAYĀNĪ : A town at a distance of 2 miles from the sambhara station near Jaipur in Rajasthan. It was named after Devayānī, the daughter of Sukrācārya, the preceptor of the demons. (*Tap.*)

DEVEŚA : A Tīrtha in Vārāṇasī (*P. I.* 37.9).

DEVEŚVARA : A Liṅga in Vārāṇasī (L. quoted by Kt. T. p. 65.)

DEVIGHĀṬA : This sacred Tirtha is located on the confluence of the Sūryamati and Trisūl-gaṅgā, 2 miles away from Navacola in Nepal. It contains the beautiful temple of Bhairava and Durgā on the confluence. A fair is held every year on the full moon day of the month of Vaiśākha on the confluence. (K. T.)

DEVĀRĀNYA : A forest on the river Lauhitya (Va. ch. 47). It is also mentioned in the *Mahābhārata*. (V. ch. 186.27).

DEVARĀṢṬRA : It is the Yellamancili taluk of the Vizagapatam district in south India (A. J. R. 1908-09, 123; 1934-35, 43, 65). The grant of Kalingādhipati Anandavarman records that his grand father Gunavarman ruled over Devarāṣṭra, which might be the kingdom of the same name conquered by Samudragupta. During his reign the ruler of this kingdom was Kubera. (cf. Allahabad Posthumous Stone Pillar Inscription of Samudragupta).

DEVASABHĀ : It formed the western boundary of Pāścād Deśa, one of the five-fold divisions of India. (Kāp. ch. 17). Devasabhā is also the name of a mountain in western India and as such it may be identified with the mountainous parts of either the Devas state or Udaipur where the Dhebar lake is situated. The rivers Sarasvatī and Sabarmatī rise from these parts near Udaipur and flow through western India.

Kautilya (*Arth* . p. 87) mentions a variety of sandal as Devasabheya, purporting to be the hills of the country of the same name mentioned by Rājasekhara where excellent sandalwood was the staple product. (Kāp. ch. 17).

DEVAŚĀLA : The god Viṣṇu is worshipped under the name of Trivikrama here. (*Nṛsiṃha Purāṇa* 65.15).

DEVIKĀ : (1) The river Devā in Uttar Pradesh, a name applied to the lower course of the Sarayū (Bengal and Agra Guide and Gazetteer 1841 Vol. II p. 120, 252 map), the southern portion of the Sarayū is called Devikā or Devā, whereas the northern portion is called Kālinadī after its junction with that river in Kumaon. But the Devikā is mentioned as a distinct river between the Gomati and the Sarayū (*Kālikā Purāṇa*. ch. 23). The junction of the Gaṇḍaka, (Devikā) Sarayū

and the Ganges forms the Trivenī, where the fight between the Crocodile and the Elephant took place *Mbb.* I. ch. 29, ch. 144.83 *Var.*, 112-113 and see Viśāla Chatra. The Sarayū now joins the Ganges at Singhi near Chapra in Bihar Province.

(ii) A river in the Punjab. It finds mention in the *Aṣṭādhyāyī* (VII. 1) and the *Mahābhāṣya* of Patañjali. (III. 316). It appears to be an affluent of the Rāvi. (*Mbb.* III. ch. 82; *Vām.* Chs. 81, 84; *M.* ch. 113). This river flowed through the country of Sauvira. (*Ag.* ch. 200), which according to Alberuni was the country round Multan; see Sauvira. It has its source in the Maināka (Sewalik) range (*Kālikā Purāṇa*. ch. 23. Ver. 137, 138). It also flowed through the country of Madra (*V. Dh.* Pt. I ch. 167. V. 15) Mūlāsthāna, Multan was situated on the Devikā (*Śk* Prabhāsa Kh. Prabhāsa Kṣetra Māhātmya ch. 278). It has been identified with the river Deega, a tributary of the Ravi on its right bank (Pargiter's *Mārkandeya Purāṇa*, ch. 57 p. 292), and this identification appears to be confirmed by the *Vāmana Purāṇa* chs. 84, 89). Dr. V. S. Agiawala identifies the Devikā with the Vular lake in Kāśmīr (*J. U. P. H. S.* Vol. XVI pp. 21-22) and Mr. Jagannath (In *J. U. P. N. S.* Vol. XVII. Pt. II p. 78) supports Pargiter. In this respect Dr. P. V. Kane agrees with Mr. Jagannath (*Vide H. Dh. S.* Vol IV p. 746).

DEVIKĀTATA : One of the Śaktipīṭhas.

Devi is called Nandini here (*M.* 13.38).

DEVIKUṬA : According to the *Kālikā Purāṇa* (18.41) it is one of the Śaktipīṭhas where the feet of Sati's corpse fell.

DEVIPĀTANA : It is fortysix miles north-east of Gonda in Uttar Pradesh. It is one of the fifty two Śaktipīṭhas where Sati's right arm is said to have fallen.

DEVIPĪṬHAS : Eight are enumerated in the *Kālikā Purāṇa*. (64. 89-91).

DEVISTHĀNA : The *Devī Bhāgavata* (VII. 38-5-30) enumerates numerous Devisthānas such as Kolāpura, Tulajāpura, Sapta-śrīga. The *Matya Purāṇa* (13.26-54) enumerates one hundred eight Devisthānas. The *Mahā-*

bhārata (III. 84.13) mentions a Tīrtha called Devisthāna, the sacred abode of the goddess Śikambhari.

DEVİYĀPAṬṬANA : A village in south India captured by Lankāpura (CV. LXXVI. 169). Its exact position is unknown.

DHAKKĀBĀZU : According to H. Blochman the Mohilla to which Dacca belongs, is mentioned in the Ain-i-Akbari as Dhakkā Bāzu, though in Gladwin's version of the work, it is spelt as Dukha Bazoo.

DHĀMA : There are four sacred Dhāmas in India viz. Badarikādhāma, or Badrinātha, in the north, Rāmesvara in south, Jagannāthapurī in the east and Dvārakā in the west.

DHAMMACAKKABHŪMIKĀ : It was another name of Taxila (see Taxila).

DHAMMAKA : A mountain in the neighbourhood of Himavat where Sumedha had his hermitage (J I. 6; Pv. II. 29).

DHAMMAKONDA : A city in Pabbata-rāthi in Videha. There the herdsman Dhāniya was born as Setthiputta (JN. A. I. 26.)

DHANADEŚVARA : A Liṅga under Vārānasi (L. quoted by K T p 70).

DHANAKATAKA : Dharanikota in the Kṛṣṇā or Guntur district in the Madras Presidency. It is one mile to the west of the small town of Amarāvati (Amroati) and eighteen miles in a direct line to the west of Bejjada on the south bank of the Kṛṣṇā. (G. A. I. p. 530). Fergusson identifies it with Bejjada (J R A. S. 1890 p. 99) but this identification does not appear to be correct. Dhanakataka or Dharanikota is a place of considerable note from at least 200 B. C. It was the capital of that dynasty of kings who were the Āndhrabhrītyas of the Purāṇas and Śātakarṇis of the inscriptions and who were popularly known as the Sāta-vāhanas (Hem Candra: *Prākṛita Grammar*), which name, however, did not belong to any particular individual. The founder of this dynasty was Simuka called variously Sindhuka, Śiśuka and Sīpraka, who ascended the throne in B.C. 73 after subverting the Kāṇva Dynasty of the Purāṇas. Though the capital of the Āndhrabhrītyas was Dhanakataka which is

called Dhanakatacheke in the cave inscriptions, yet the younger princes of this dynasty often reigned at Paithān on the Godāvari, while the elder ones reigned at Dhanakataka. When the throne of the principal seat became vacant the Paithān princes succeeded. Thus while Gautamīputra Śātakarṇi, the most powerful monarch of the dynasty reigned at Dhanakataka from 133 to 154 A. D. and after his father's death at Dhanakataka for four years (in Kosala Dakṣiṇa) Gautamīputra and Puṇḍu māyī overthrew the Śaka king Nahapāna or his successor who reigned at Jirṇagara and after that, they defeated the Śaka King Jayadāmana son of Castana who was at first a ksatrapa and then a Mahākṣatrapa and occupied Ujjayinī, his capital (B. H. D). It possessed a university which was established by Nāgārjuna, the founder of the Mahāyāna school of Buddhism in the first or 2nd century A. D. (For Buddhist Universities see Nālandā). Dhanakataka is a corruption of Sudhanyakataka (See; Havell's *Ancient and Medieval Architecture of India* p. 140).

DHANAPĀLAGĀMA : It is mentioned in the Mahādharmapāla Jātaka as a village of Kāśī kingdom (J IV p. 50). Dr. B. C. Law has mentioned a village at Kāśī named Dhanapāla without describing any source. Probably it is the same as Dhammapālagāma.

DHANIKA : It is referred to in the Daboka (Mewar) inscription cir. A. D. 725 (E. I. XII).

DHANNAKAḌA : It finds mention in the *Āvatyaka Nirvyūkti* (324) in connection with the thirteenth Tirthankara of the Jains who received his first alms here. It may be identified with Kupatī in the Balasor District in Bengal, it was also known as Kopaka or Kopakataka. (Prācīna Jaina Smāraka, Bengal, Bihar and Orissa.) However, Dhannakataka is identified with Dharanikota in the Kṛṣṇā or Guntur District Madras State (A. G. I. p. 737; also see Bulletin of the Madras Govt. Museum, *Amaravati Sculpture in the Madras Govt. Museum* by C. Śivarāma Murthi, 1942, p. 4).

DHANKATĪRTHA : It is the same as Dhānka in the Gandai State, situated about 25 miles east of Gumli (E. I. XXVI Pt. V. Jan. 1942).

DHANNAURĀ : A settlement located in the country of Virāṭa. (*Uttarā Tr.* 18. p. 250). Its exact location is not known.

DHANNAVATĪ : A city in the time of Paduma Buddha. It was the residence of Suddhānāssethi, whose daughter also called Dhanavati, offered a meal of milk-rice to Paduma, just before the enlightenment (*Bu. A.* 147).

DHANUHPĀṬA : A Tirtha in Āmalakagrāma (*Nr.* 66.33).

DHANUSMATAGIRI : The great Himālaya is so called because of its being like a drawn bow.

DHANUTĪRTHA : It is 10 or 12 miles from the temple of Rāmeśvara on the eastern extremity of the island in the Palk strait. It was caused by Lakṣmana by piercing the water with the bow. It is called Dhanuskotī Tirtha in the *Skandī Purāna*. (Setubandha Khaṇḍa). Cape Kory of Ptolemy where the island of Rāmeśvara terminates is the Sanskrit word Kotī or Dhanuh-Kotī meaning the tip or corner of the bow (see McCrindle's *Ptolemy*, p. 60). Its identification with Paumben passage is not correct.

DHANVATĪ : A river mentioned in the *Matya Purāna* (ch. 114) along with the Pārā and the Rūpā. Its identification is uncertain.

DHANVATĪRŪPĀ : A river rising in the Pāriyātra mountain (*Al* 114.24).

DHĀNYATĪRTHA : A Tirtha on the Gomatī (*B.* 120.1).

DHĀRĀ : Dhārā as a sacred Tirtha is referred to in the *Mahābhārata* (III ch. 84.25).

Dhārā of historical celebrity finds mention in the Jaunpur Stone Inscription (C. I. I. p. 230) in relation to the defeat of a king of this city by Maukharī king. It had the honour of being the capital of the Paramāras ruling in Malwa. In later days they came to be known as Pavar Rajputs. They are said to have been originated from a fire pit in Mount Abu, but the earlier records represent them as born in the family of the Rāstrakūṭas (R. C. Majumdar, *Ancient India* p. 294). The most glorious king of the family was king Bhoja who ascended the throne about 1000 A. D. (see Deogarh Inscription) and ruled for more than

half a century. Though a ruler of remarkable ability he wasted his power in fruitless aggressive wars throughout his whole life. He waged wars against all his powerful neighbours. To achieve his end he made an alliance with the Cholas, against the Chalukyas of the Deccan. But despite this diplomacy he was defeated by the Chalukya king Someśvara with the result that he had to surrender the strong fortress of Māndu, the famous city of Ujjain and even Dhārā, his dear capital city, which were plundered by them.

But in spite of his unsuccessful diplomacy, he was a man of profound scholarship, patronage of learning and had great care for the spread of education among his people. In his court flourished Kālidāsa, author of *Nalodaya*, Jayadeva, author of the drama *Prasanna Rāghava* and others (*Bhojaprabandha*). He himself is said to have composed a number of books on different topics. In later days Dhārā witnessed the decline and fall of the kingdom when it was invaded by Sultan Balban in 1250 A. D. Dhārā is now identified with the modern Dāu in Madhya Pradesh.

DHĀRĀ : A river mentioned in the *Padma* (I. 28.26) and the *Matya Purāna* (22.38).

DHARANĪTĪRTHA : According to the *Matya Purāna* (ch. 22.70), it is the most efficacious place for Śrāddha to the manes.

DHARANĪDHARA TĪRTHA : It is the modern Besavān situated in Aligarh district, Uttar Pradesh, and lies at a distance of 18 miles from Mathura and 22 miles from Aligarh.

It is said to be the sacrificial ground of the sage Viśvāmitra. A pool known as Viśvāmitra Sarovara is still seen at that Yajña Kuṇḍa. It contains a large number of temples dedicated to different gods. (*K. T.*)

DHARANĪKŌṬA : Also known as Dhannakada. It is referred to in the Jaina *Avaiśyaka Nirṇyūta* (324). It is located in the district of Guntur where the Dharma Cakra Pillar Inscription has been discovered (*E. I.* XXIV. Pt. VI. April 1938 p. 256). Ptolemy calls it Pityundrā, the capital of Maisolia.

It stood about 20 miles above Bezvada on the Kṛṣṇā (McCrindle, *Ptolemy's Ancient*

India, ed. Majumdar p. 187). The Bahmani invasion was checked by Reddis at Dharanikota (E. I. XXVI). see also Dharmakāṣa

DHĀRĀPATANAKATĪRTHA : A Tirtha under Mathurā (*Va.* 154.8).

DHĀRĀTĪRTHA : The north bank of the Narmadā (*M.* 190.6).

DHARMAHRADA : A sacred pond in Vārānasi (*N.* II. 51.14).

DHARMANADA : Same as Pañcanada. Vide Pañcanada.

DHARMĀRANYA : The Rāmāyana states that Dharmāranya was founded by Asūrtaṛajas, a son of Kuśa, son of Brahmā (*Rām.* I. 32.7). According to the *Padma purāna* (*Svargā.* 6.5.7) Agastyāśrama was considered as Dharmāranya. There were many hermitages of this name including one in Garhwal (*Dey.* P. 2). It was apparently some hilly region of Garhwal Kumaon district in Uttar Pradesh.

(i) A Tirtha under Gayā mentioned in the *Mahābhārata* (*Mbh.* III. 82.46; XIII. 166. 28-29) and the *Putānas* (*Va.* III. 23; *Vām.* 84.12; *Ag.* 115.34). Vide Dr. Barua on Gayā and Buddha Gayā (*Vol.* I. p. 16-17) for the view that it is part of the precincts of the Bodhi-Gayā temple representing the jungle of Uruvelā or Uruvilvā of Buddhist literature

(ii) The *Padma Purāna* (I. 12.6-8) locates it near Mahākālā in Ujjain. (*Brhat Samhitā* 14.2) mentions it but does not locate it

(iv) By some scholars it is considered to have comprised portions of the districts of Ballia and Ghazipur (Dr. Furher's *MAI*, and *A. S. R.* Vol. XXII).

(v) Moharapur or ancient Moherakapur 14 miles to the north of Vindhyācala (town) in the district of Mirzapur.

(vi) On the Himālayas, on the southern bank of the river Mandākinī (*Ku.* ch. 14).

(vii) Kaṇva Āsrama near Kotā in Rajputana was also called Dharmāranya (*Mbh.* III. ch. 82). See Kaṇva Āsrama.

DHARMAPRĀSTHA : A sacred Tirtha. Its efficacy is described in the *Mahābhārata* (III. ch. 84.99).

DHARMAPRSTHA : A sacred Tirtha at a distance of 4 miles from Bodhi Gayā. (*P.* V. 11.74; *N.* Pt. II. 44.54-55 and 78; *Ku.* II. 37.38). Generally it is identified with Dharmāranya.

DHARMAPURĪ : It is a sacred Tirtha situated on the northern bank of the Narmadā river, 8 miles from Pagārā, near the confluence of the Kubjā and Narmadā. It contains many temples and is supposed to be the Āsrama of the sage Dadhici who gave away his bones to the gods for their protection from the demons (*K. T.* p. 234).

DHARMARĀJATĪRTHA : A sacred Tirtha on the southern bank of the Yamunā near Prayāga (*M.* 108.27; *P.* I. 45.27).

DHARMA SĀSTRĒŚVARA : A Linga under Vārānasi (*ŚK* IV. 33.133).

DHARMAŚILĀ : A Tirtha under Gayā (*Va.* ch. 107; *Ag.* 114. 8-28).

DHARMATĪRTHA : A holy Tirtha mentioned in the *Mahābhārata* (III. ch. 84.1.162). It is also mentioned in the *Padma Purāna*. (I. 37.4; VI. 135.17) *Agni.* I (109.16) and the *Kūrma Purāna* (I. 35.10).

DHARMAVATĪ : A river that falls into the Śābhrmatī (*P.* VI. 135.16).

DHARMEKSĀ : This name is given for Dhammak in the fourteenth century, by Jina Prabhā Sūtri. According to him it is situated at a distance of six miles from Vārānasi.

DHARMEŚVARA : (i) A Linga in Vārānasi. (*L.* quoted by *K. T.* p. 53).

(ii) Under Gayā (*N.* II. 45.103; *Va.* 111. 26).

DHARMODAYA : The river Dāmudā in Bengal.

DHARMODBHAVA : A Tirtha under Kokāmukha (*Va.* 140. 44-46).

DHASĀNA : Vide river Dasārnā.

DHĀTAKĪ : It is also known as Dhātukī, one of the rivers flowing from the Himālayas. (*Vam.* ch. 13)

DHAUTAPĀPĀ : This river finds early mention in the *Mahābhārata* (VI. ch.9.18) and later in the *Putānas*. According to the *Nāradya*

Purāṇa and the *Skanda Purāṇa* (Kāśīkhanda 59. 118-133) it meets the Ganges at the Pañcagāṅgāghāta in Vārāṇasī. Pañcagāṅgāghāta is so called because it is supposed that five rivers viz. the Kirmā, the Dhutapāpā, the Gangā, the Yamunā and the Sarasvatī—meet here (N. Uttara. 51. 15-18 and 35-36 and Sk. Kāśīkhanda 59. 115-17). The Kāśīkhanda (59.101-106) gives a phantastic legend as to why the river is called Dhutapāpā. The *Vāmana Purāṇa* (57 80) and the *Brahmānda Purāṇa* (II 16.26) state that it rises in the Himālaya.

DHAUTAPĀPĀ or DHAUTAPĀPĀ or DHAUTAPURA : Different Purāṇas locate this Tirtha at different places. The *Matysa Purāṇa* (22 39; 193.62) and the *Kūrma Purāṇa* (II 42. 9-10) place it on the Narmadā, the *Brahmānda Purāṇa* (III. 13.20) at Gokarna Rudra is said to have practised tapas here for a long time, The *Agni Purāṇa* (116 12) and the *Nāradya Purāṇa* (II 47 35) under Gayā, and the *Varāha Purāṇa* (148 58) at a place less than five krośas from Stūtasvāmin. According to the *Indian Gazetteer of India* (Vol. XXII. P. 50) it is near Sangamesvara in the Ratnagiri district in Mahārāstra.

DHAUTAPĀPEŚVARA : A Linga under Vārāṇasī (Sk. IV. 33.156).

DHAVALAGIRI : The Dhauli hill in the subdivision of Khurda in Orissa, on which one of the Edicts of Aśoka is inscribed. Dhavala or Dhavali is five miles from the Khandagiri range which is situated four or five miles of the west of Bhuvaneśvara containing many caves of the Buddhist period. But it can not be ascertained with any approach to certainty as to how the name Dhavali has been derived by some authorities from Dhavali. In the last tablet of the Dhavali inscriptions it is mentioned that "the Dubalaḥ Tupha" or in other words the stūpas for the *Durbala* or weak, were founded for undisturbed meditation. Hence the name Dhavali appears to have been derived from *Durbala* or *Dubla* monastery of that place. The hill, as it appears from the inscription, was situated in Tosala (see the first tablet of the inscription) and Tosala has been identified with *Tosālāh-Kosālāh* of the *Brahmānda purāṇa*. (ch. 49) or simply *Kosālā* of the *Bṛha-*

tambīā (See examination of the inscription of Dhavali in Cuttack by Prinsep in *J.A.S.B.* 1838 pp. 448-452). The Gīmar and Dhavali inscriptions of Aśoka are identical in substance.

In fact the Dhavali inscription is the duplicate of the Gīmar inscription in language and alphabet (See *J.A.S.B.* 1838 p. 158 160; 219. 276-279). For the inscriptions on the Khandagiri hill See *J.A.S.B.* 1837. p. 1090).

DHAVALĀGIRI : It finds mention in the *Mahābhārata* (II. ch. 27 29) where Arjuna had encamped his army.

It stands near the kingdom of Bhutan forming part of the kingdom of Nepal. According to the mention of the '*Guptapress Directory Patyikā*' there is an image of Varāhadeva, the third incarnation of Lord Viṣṇu, on the Dhavalāgiri. A yearly fair is held at the place during the full moon day of the month of Kārtika. The foot of the Dhavalāgiri peak is 2 miles from that place by a road along the Kuśī river and the temple of Varāhadeva lies 20 miles above.

DHAVALAPETA : It is located about 12 miles from Chicacol in the Vizagapattana district of Madras. The copper-plates of the Mahārāja Umāvatman were discovered at this place. (E. I. XXVI. Pt. III. P. 132).

DHAVALĒŚVARA : A Linga on the north bank of the Sabramati (P. VI. 144.7) It is supposed to have been established by Indra.

DHEKKARI : It is mentioned in the Rāmāṅgā Copper-plate of Śivaraghosa, and was supposed to have been situated near Katwa in Burdwan division (see for instance, *Introduction to the Rāmāṅgā* by H. P. Shastri p. 14). Others locate it in Kāmārūpa district of Assam (See for instance N. N. Vasu; *Vanāra Jātya Itihāsa* pp. 250-51).

DHENUKA : An ancient Janapada (*Mbb.* VI. 50 51).

DHENUKĀŚRAMA : A holy Tirtha under Gayā where Death had practised penance. (*Mbb* VII. ch. 54.8; XIV. ch. 258 15; *Viṣṇu* (112.56; and the *Agni Purāṇa* 116.32).

DHENUTĪRTHA : A holy Tirtha Its efficacy is described in the *Mahābhārata*. (III. ch. 84.87).

DHENUVAṬA : It is one of the holy spots of Kokāmukha Tirtha mentioned in the *Varāha Purāṇa*. (ch. 140).

DHORUKINA : The maid servants known as Dhorukini were brought from this country. Its situation is not known. (*L. A. I.* p. 366).

DHOVAHAṬṬA : It is mentioned in the Rewah plates of the time of Trailokya Malladeva. It may be identified with the modern Dhureti in Madhya Pradesh (*E. I.* XXV Pt. I. January 1942).

DHṚTAVATĪ or **GHṚTAVATĪ** : An ancient river (*Mbh.* VI. 9. 23 31).

DHRUVATAPOVANA : A Tirtha mentioned in the *Padma Purāṇa* (I 38 31).

DHUḌĀVANA : Dhudāvana, the scene of a siege related in the *Rājataranginī* (VIII. 59) is identified with Durun Nar, a high cross spur descending to the north towards Sunamarga. The boundary of this mount in the western direction forms the amphitheatre of high hills which surround the Dala Lake and Śrīnagara on the north. Here it is called mount Mahādeva and is much frequented as a sacred Tirtha.

DHŪMAVATĪ : A holy Tirtha (*Mbh.* III. ch. 84.22). It is also known as Dhumavantī.

DHUMARAKKHA : A mountain in Ceylon, not far from Kaccakattittha, on the bank of the Mahāvālukanadi. There Pandukābhaya captured the Yakkhinī Cetiya, near the pond Tumbariyangana in the vicinity of the mountain (*Mbh.* X. 46 53, 58 ff). King Mahānāma built a vihāra here (*Cp.* XXXVII 213).

According to the *Mahāvamsa Tīkā* the mountain was also called Udumbaragiri Pabbata. There seems to have lived at Udumbaragiri a fraternity of forest-dwelling monks who produced several scholars of great repute and monks of great piety. e. g. Kassapa and Medhankara. The mountain is identified with the present "Gunner's Quoin" on the right bank of the Mahāvāliganga (*Ep. Zey.* II. 194. ff.).

DHUNDHRA : It is Amer the ancient Capital of Jaipur. Kuvalāśya, the great grandfather of Nikumbha and one of the ancestors of Rāmachandra of Ayodhyā killed the demon Dhundu and was therefore called Dhundumāra. The whole country of Jaipur especially Amer was called Dhundra after his name. It was included in Marudhanva (*Mbh.* III. chs. 201-203).

DHUNDIVINĀYAKA : Under Vārāṇasī, Gaṇeśa's image is worshipped here. (*L.* quoted by *K. T.* p. 126, *Sk.* IV 57. 33. For 56 Gaṇeśas vide *H. Db.* S. Vol. IV p. 538).

DHURANDHARA : A Janapada mentioned in the *Mahābhārata* (VI. ch. 9 41).

DHŪTAPĀPA : See Dhautapāpa.

DHŪTAVĀHINI : A river mentioned in the *Mātya Purāṇa*. (114 26) in relation with the Tamasā, the Pippalāsani, the Citrotpalā, the Vimalā and the Candālā, all following from the Himālayas.

DHVAJINĪ : A Janapada (*Mbh.* VI. ch. 9 61).

DHYANODDĀRA : This place is recorded in the *Rājataranginī* (VIII. 1431 1508. 1510) in relation to a royal officer under Jayasinha (A. D. 1128-1149) who was besieged there by the Dāmaras. The place is otherwise unknown.

DIDDĀPURA : The town of Diddāpura mentioned in the *Rājataranginī* (VI. 300) was founded by the famous Kāśmīrian queen Diddā, the wife of king Kṣema Gupta (A. D. 950-958). The identity of the town is unknown.

DIGHALAMBIKA : This village was in Magadha where according to the *Dhammapaduttā Kathā* (II 235), the Buddha visited and lived in the Aranyakutikā of the same village.

DĪGHARĀJĪ : It was a village in Magadha where followers of Śaṃsāramocaka sect lived. (*Pr.* A. 67).

DIK : A river (*Mbh.* VI. ch. 9.19.)

DĪLAVĀLIYĀ : It was known for its fine breed of mules (*Das.* ch. 6. p. 213). It can not be identified.

DILĪPĀSRAMA : A holy Tirtha (*Mbh.* IV. 186.28)

DIMBHARELAKA : This place finds mention in Jain works (*Brh. Bhā. Vr.* 1.1239). Perhaps this place was situated in Konkana.

DINAKĀDU : The Dinakādu inscriptions refer to the village Dinakādu. Vijayāditya gave some land of this village to Mādhava (*Journal of the Andhra Historical Research Society*, Vol. V. Pt. I. p. 56).

DINDIPUNYAKARA : A Tirtha sacred for the Śrāddha, probably in the Deccan (*M.* 22.77).

DIPANKARANAGARA : Probably another name for Rammavati. (*Cy.* XXXIX-51) the birth place of Dipankara Buddha (*D. P. P. N.* p. 717).

DĪPAVATĪ : The island of Divar on the north of the island of Gorā, containing, at old Narvem on the bank of the Pancāganga, the temple of Mahādeva Sapta-Koṭisvara established by the Sapta Rsis (*Jā Sahyādri Kh. I A III.* 1874. p. 194).

DĪPEŚVARA : A Tirtha on the Narmadā. It is Vyāsa Tirtha Tapovana (*M.* 191.38 *Ku.* II 41 25-27)

DĪPTODAKA : A Tirtha (*Mib.* III. ch. 99 69) probably the same as Bhṛgu Tirtha where Bhṛgu, great grand father and father of Paraśu Rāma practised severe penance.

DĪRGHAGRĪVAS : A fabulous place very common in ethnographical tradition.

DĪRGHASĀTRA : A Tirtha. Its efficacy is described in the *Mahābhārata* (III ch. 82 108-110) and in the *Padma Purāṇa* (I. 25. 15-16).

DĪRGHASĪ : This village is located four miles to the north of Kalingapattam in the Ganjam district, where an inscription of Vanapālī (Saka Samvat 997) was discovered. (*E. I.* IV. 314 ff.).

DĪRGHAVIṢṆU : A Tirtha under Mathurā (*Var.* 163 63).

DIVA : The *Bṛhatbhāṣya* (3.3891 f) and the *Nissī Cūrṇi* (2, p. 225) place Diva to the south of Surathā. Diva and Jona are mentioned as countries known for the cemetery (*Arā Cā.* p. 370). It was also known for its coin known as Sābharaka (*Brh. Bhā.* op. cit.)

It may be identified with the Island of the Arab. The Arabians call their habitat 'Jazirat

al Arab'. The Island of the Arab is surrounded by water on three sides and by sand on the fourth. (*History of the Arabs* p. 8, by Philip Hitti, London, 1937.).

DIVĀKARA : A Liṅga under Vārāṇasi. (*L.* quoted by *Ki.T.* p. 65).

DIVAUKAH-PUSKARINĪ : A sacred pond purporting to be a Tirtha (*Mib.* III. ch. 84 118; *P. I.* 38 35).

DIVYAKATĀPURA : It was the city of Uttara Jyotīśa, situated in the east. The *Mahābhārata* locates the city in the west. (II. ch. 32.11).

DOMMARA-NANDYĀLA : It may be identified with the two villages of Nandigāma and Pasimdikuru (*E. I.* XXVII. Pt. VI. p. 274).

DONAVATTIṬṬU : A Brahmin village near Kapilavastu, the residence of Puṇṇā Mantāni-putta and of Annakoṇḍanna (*Thāg. A.* 1. 37).

DONGĀ-GRĀMA : A Copper-plate charter belonging to the Gupta Emperor Buddhagupta (477-95 A. D.) refers to Dongā Grāma. The Āyuktak Gandaka (mentioned therein) is said to have been helped in the administration of Koṭivarsa district by the nagarāśresthin Rohupāla who, one day, approached the Adhīstāna-Adhīkarana, with the following petition : Himavatīśikhare kokāmukhasvāmīnaḥ saptakulyavāpāḥ savatavarāhasvāmīnōpi saptakulyavāpāḥ asmatphalāsamsinā punyābhivṛddhaye Dongārāme pūtvam Mayā apradā tīrṣṭakāh. . . .

The Dongāgrām lay in the district of Koṭivarsa (Dinajpur district). Here was situated the temples of the gods, Kokāmukhasvāmīn and Svetavarāha svāmīn as well as two store-houses as mentioned in the charter.

DONGARAGRĀMA : It is identified with modern Dongargaon, about 12 miles from Pusad in the Yeotmal district in Berar. It is located on a hill, and contains two temples of antiquity. A stone inscription (of the time of Gogaddeva dated Śāka era 1034) was discovered at this place which mentions the gift of this village.

DONIVAGGA : A village mentioned in the campaigns of Patakaṃbāhu I. (*C.* LXXV.

69.72). It stood in a depression 12 miles from the modern Ratnapura, and the name is preserved in a stream flowing through it, the Denevaka (*Culavamsa* translated by Geiger II. 50 n. 3).

DOSARA : The *Periplus of the Erythraean sea* locates the region of Dosara or Dosarene towards the east of Masalia (the country around the Masulipatam in Andhra which Ptolemy places it in the land of Kokkanagai who lived to the west of the country watered by the Gangetic mouths. Some Indian scholars suggest that Dosara is a modification of the Indian name Tosala (the same as Tosali or Tosala) identified with modern Dhauli.

DOSARINA : It also stands for Dosarṇa, given in the *Periplus of the Erythraean sea* (1st century). It was famous for 'ivory trades.' No doubt it is the same as Darana; vide also Daśarṇa.

DOSARIYANSA : This name stands for Daśarṇa by the Greeks. McCrindle in his '*Ancient India as described in classical literature*' (p. 198) writes that this country was well-known to the Greeks.

DRABHAGRĀMA : This ancient Drabha-grāma is mentioned in Śrīvar's Chronicle along with Kalyāṇapura in the description of a battle. It was once the head quarter of the Sukru Paṇḍita in Kashmir.

It is the present large village of Drabgam, about three miles north of Kalampur and to the south of Ramuh.

DRADAVIṢAYA : It is one of the sub-divisions of Bhāratavarṣa mentioned in the *Skanda Purāṇa*. (Māheśvara khanda Kumārikā khanda ch. 39). It is also known as Dradaṣya Viṣaya containing 3½ lakhs of grāmas (villages). It is probably a mistake for Drāviḍa Viṣaya.

DRĀKṢĀRĀMA : It is a village and is known as the 'crest jewel' of the Andhra country. It stands on the northern bank of the Injaram canal in the Ramacandrapuram Taluk of the East Godāvari district. It contains a big temple dedicated to Bhīmeśvara due to which it is understood as one of the most

sacred places in the Godavari district (*J. I. I.* pp. 53.61, *E. I.* XXVI Pt. I.).

The crest of the Bhīmeśvara Temple is made of gold by Coda King Annadeva. Two 'Sattra's of Brahmins were founded here (Cf. Sewell, *List of Antiquities*, I. p. 25).

DRAMILA : Most probably it is the same as Damila (Hemchandra's *Sthaviravalicrita* Jacob's edition XI 285). But according to Dr. Fleet Dramila was the Dravid country of the Pallavas. On the east coast Kāñci was its capital (*B. G. Vol. I. Pt. II* p. 281).

DRAVIDA : Part of the Deccan from Madras to Śrngapatana and Cape Comorin, the country south of the river Pennar or rather Tripati (*JRAS* 1846, p. 15). Its capital was Kāñci-pura (*Atanu Ch. X* and *Dakṣamūracaritam* ch. 6). It was also called Cola (Bühler's *Introduction to Vikramānkadevacaritam* p. 27 note 7). At the time of the *Mahābhārata* (III. ch. 118) its northern boundary was the Godāvari. It is also referred to in the *Bhāgavata Purāṇa* (II. 28.30; VIII. 4.7, VIII. 24.13; IX. 2. X. 79.13, XI. 5.39) and in the *Bṛhat-saṃhitā* (XIV. 19). The *Jain Brhatkalpabhāṣya* also mentions this name (Vol. I. 1213).

The Dravida country formed the boundary of the Cola country as mentioned in the *Śakti Saṅgama Tantra* (Book III). Sometimes the name Drāviḍa or Dravida is used to indicate the whole of South India. Dravida is one of the Śakti pithas. Devī is called Sarasvatī here. (*Nṛīa*).

DRṢADVATĪ : The first reference to this river we find in the *Rgveda* (III. 234), where it is mentioned along with the Apaya and Sarasvatī as a holy river for worship of Agni. In the *Pañcaviṃśa Brāhmaṇa* (XXV. 10. 13) and later the Drṣadvatī and the Sarasvatī are the scene of special sacrifices. In *Manu* (ii. 17) these two rivers form the western boundary of the Middle country.

It is identified by some with the Gaggara (Ghagar) which flows through Ambala and Sirhind, now lost in the sands of Rajputana (Elphinstone and Tod, *JASB.* VI, p. 181). General Cunningham has iden-

tified it with the river Rakṣī which flows by the south east of Thaneśvar (*A. J. R. Vol. XIV*). It formed the southern boundary of Kurukṣetra (*Mbh. III. ch. 5.2*).

The Drśadvatī has been identified with the modern Chitrang, Chautang or Chitang, which runs parallel to the Sarasvatī (*I. G. I. p. 26*; Rapson's *Ancient India* p. 51.) This identification appears to be correct. (*JRAS* 1893, p. 58). The river flows through Phalaki Vana (*Vam. ch. 36*). According to the *Vāmana Purāna*. (ch. 34). Kauśīki was the branch of the Drśadvatī. It is also mentioned in the *Yoginī Tantra* (2.5. 139 ff).

The *Manusmṛiti* (II. 17) declares that the country lying between the Sarasvatī and Drśadvatī is called Brahmavarta and is built by gods themselves.

DRONĀCALA : Doonāgiri mountain in Kumaon (*JASB* XVII p. 617, *Devī purāna* ch. 30). See Kūrmācala. This mountain is also mentioned in the *Matsya Purāna* (121.13) *Bhāgavata* V. 19 16; *Padma Purāna*. VI. 25. 45-46).

Doonāgiri hill lies at a distance of 16 miles from Ranikhet in the district of Almora.

DRONASAMANAGARA : According to the Tibetan tradition mentioned by Rockhill it was the abode of Drona Brāhmaṇa who had divided the relics of the Buddha into eight parts but some determine his residence in Vethadvīpa and on this ground some scholars have tried to identify it with Kuśinagara.

DRONĀŚRAMAPADA : A holy Tīrtha mentioned in the *Mahābhārata* (XIII 25 28).

DRONĒŚVARA : A Liṅga under Vārānasi. (L. quoted by *Kṛt. p. 66*.)

DRONĪ : A river (*M* 22.37).

DRUMĀ : A river mentioned in the *Vāyu Purāna* (ch. 45). along with the Narmadā and Surahā, or Sumahā. Its identification is uncertain.

DRUMCANDEŚVARA : A Liṅga in Vārānasi (*L. I. 32.136*.)

DUDHAKOŚĪ : A tributary of the Kauśīki (modern Kosi).

DUDHAGAṄGĀ : The river Dauli in Garhwal or tributary of the Mandākīni or Mandāgni.

DUGDHAGHĀṬA : The hill fort Dugdha-ghāṭa mentioned in the *Rājatarāṅgiṇī*. (VII. 1171; VIII 2468 2715) in relation to its siege is also known as Durgaghāṭa. It lay on the border of the Darad territory to the north of Kāśmīra and was under the sway of the Darads. This border must be assumed to have followed in Kalhana's time, the mountain range which forms the water-shed between the Vitastā and the Sind rivers on the one side and Kīśan-gaṅgā on the other.

DUGDHĀŚRAMA : The name finds mention in Śrīvar's chronicle. The place represents the sight of the modern Dudrahan a village on the main branch of the Sind about two and a half miles to the east of Tulamīla in Kashmir.

DUGDHEŚVARA : A holy Tīrtha in Sābhramati. The *Padma Purāna* (VI 148.1) locates it to the south of Khadgadharā (Vide B. G. Vol. IV. p. 6).

DUGDHEŚVARANĀTHA : The sacred temple of Dugdhesavarānātha stands in the Rudrapura village 10 miles to the south of Gauribazar on the Gorakhpur Bhatni line. This temple is regarded as up-linga of the Mahākāl—'Mahākālasya yallīngam Dugdhesamīti vīśrutah'.

Sometimes the liṅga begins to shake and continues for 24 hours. Afterwards this movement stops, and once stopped cannot be shaken with efforts. (*K.T. p. 147*).

DUGDHODA : A river mentioned along with the Nalinī, Vārtisenā and the Kalasvanā. (*Vām* ch. 13).

DUNNIVITTHA : It was a Brahmin village in the kingdom of Kālīṅga (*J. VI. 514*). In spite of much difficulty in its recognition it may be said that it was situated somewhere in between Jetuttara city and Ceti in the Kālīṅga kingdom.

DŪNSU : The Pargana Dunts in Kashmir lies to the west of Yech. The ancient name is uncertain. Abul Fazl in the list of Pargar counts Dunts (Dunsu) with Kamraj. It contains an old locality Salipur a large village

74° 45' Long. 34°. 1' lat. which is supposed to be identical with Śālyapura of the *Rājatarāṅgī* which has been mentioned as a place on the direct route from the Tosa Maidan Pass and the Karkotadranga to Śrinagara. Hukhalitar can be recognised in view of the name and the evidence of an old gloss with Sukalettra mentioned in the *Rājatarāṅgī* as a place where king Aśoka erected a good many Buddhistic Topes.

DURDURA : Identical with Darddura (*Mār.* ch. 57).

DURDDA : It is mentioned in the Bijholi rock Inscription of Cāhamān Someśvata (V. S. 1226) and may be identical with the modern Duddai or Dudhai in Madhya Pradesh, in the neighbourhood of Cahaman domain in the easterly direction (*E I* XXVI Pt. II. April 941, p. 84 ff.).

DURDIHARIŚVARA : The *Padma Purāṇa* (VI. 146 i) locates this Tīrtha (Linga) on the bank of the Śābramatī.

DURGĀ : An ancient river mentioned in the *Mahābhārata* (VI. ch. 33). Another Durgā is the tributary of the Śābramatī in Gujarat (*P. Uttara* ch. 49).

DURGĀLA : An ancient Janapada (*Mbh.* VI. 9.52).

DURGAMĀ : A river mentioned in the *Matya Purāṇa* (114.28). Along with the Toyā, Mahāgarī and the Śilā, all of these rising from the Vindhya.

DURGANDHĀ : A river mentioned in the *Vāmana Purāṇa* (ch. 13) along with the Sitā, probably Citrasilā or Antah Śilā

DURGATĪRTHA : The *Vāmana Purāṇa* (42. 14-15) locates this sacred Tīrtha on the Sarasvatī while the *Brhama Purāṇa* (132.8) fixes its position on the Godāvarī (132.8).

DURJAYĀ : Identical with Manimatipuri (*Mbh.* III. ch. 96.1) see Nilakantha's commentary on the same. Some modern scholars opine that it is the Ellora cave that lies 7 miles from Daulatabad in Andhra Pradesh

DURJAYALINGA : Darjeeling which contains a temple of Mahādeva called Durjayalīnga.

Darjeeling is a corruption of Durjayalīnga. But some derive the name from Darjeling, a cave of the mystic thunderbolt or 'Doric' on the observatory Hill (Dr. Waddell's *Among the Himalayas* p. 50).

DURULLAKŪIYA : This village was situated near Bharukaccha - Bhṛgukaccha (*Āra. Nir. Dipikā*. 1274). Its exact location is not identifiable.

DURVĀSĀ-ĀSRAMA : Durvāsā Āsrama or the hermitage of Ṛṣi Durvāsā is pointed out on the highest peak of a hill called Khallī Pāhāda (Khadi Pāhād; Martin's *Eastern India*, Vol. II. p. 167), a lime stone rock which is worked for chalk. It is two miles to the north of Colgong (Khalgaon or Kalahagrāma from the pugnacious character of the Ṛṣi) in the district of Bhagalpur, and two miles to the south of Pātharaghāṭa, the name of a spur of Colgong range jutting into the Ganges, about 22 miles from Bhagalpur. The Pātharaghāṭa hill (ancient Śilāsaṅgama or properly speaking Vikramaśilā Sanghārāma) contains seven rock-cut caves of a very ancient date with niches for the images of the deities referred to by Hsuen Tsang when he visited Champā in the 7th century. Figures of the Buddhist periods are scattered in the courtyard of the temple of Baṭeśvaranātha Mahādeva just by the side of the caves. A flight of stone steps leads from the Ganges to the temple on the hill (*JASB* 1909 p. 10, Durvāsā's hermitage was also at Dubaur in the hills seven miles north east of Rajauli in the sub-division of Novadah in the district of Gayā (Grierson's *Notes on the District of Gayā*).

DVĀDASĀDITYA KUNDA : The *Varāha Purāṇa* (141.24) locates this sacred Tīrtha under Badarī.

DVĀDASĀGRĀMA : It was mentioned by Kautilya which according to the commentary existed in the Himālayas and inhabited by the Mlecchas. (VIII. 2762-64 pt. II p. 217 Cf. HV. II 97.20).

DVAIPĀYANAHRADA : It is identical with Rāma Hrada. The lake was called Dvaipāyana Hrada on account of an island in its centre.

The isle is surrounded with Bankhanadi Koel and the Brāhmaṇī rivers. This island contains a sacred well called Candrakūpa, which was visited by pilgrims from all parts of India at the time of the eclipse of the moon.

DVAITAVANA : The *Śatapatha Brāhmaṇa* (XIII 5.4.9) mentions that the Dvaita lake was named after king Dvaitana of the Matsyas. It was visited by Balarāma on the bank of the Sarasvatī (*Mbh* XII. 37.27). The *Vāmana Purāṇa* (12.47-56) locates it near Sannihatya pool.

It is the present Devabandh about 50 miles to the north of Meerut in the Saharanpur district of Uttar Pradesh 21 miles to the west of the Kālinad and about 16 miles from Muzaffarnagar, where Yudhisthira retired with his brothers after the loss of the kingdom at the gambling table (*Mbh* III Ch. 24.13, *Calcutta Review* 1877 p. 78 note). Half a mile from the town is a lake called Devikunda the banks of which are covered with temples, Ghāts and Sati monuments, much frequented by pilgrims (*I. G. I.* Vol IV). Dvaitavana is the birth-place of Jaimini the founder of the Mīmāṃsā School of Philosophy.

DVĀRAKĀ . It is frequently mentioned in the Attakathā of the Jātakas. Dr. Moti Chandra and Prof. Jaysachandra Vidyālakṣṇa have identified it with the present Darvāj, which is to the north of Badakhshān. We know from the Attakathās of the *Peṭṭavatthū* that the Dvārakā was in the Kamboja country. Dr. V. S. Agrawala supporting the view of Dr. Moti Chandra has asserted that the situation of Kamboja is now beyond the possibility of any doubt. He has supported the wrong view of Dr. Moti Chandra which is based on the false concept of Rhys David's statement. If we admit Darvāj as Dvārakā how the neighbouring place of Darvāj will become Kamboja until we accept Dvārakā into Kamboj, which was merely a guess of Rhys David (*Buddhist India* p. 28). According to the *Mahābhārata* or even the Ghata Jātaka Dvārakā was connected with sea on one side and with mountain on the other.

DVĀRAKĀ : Another Dvārakā associated with Lord Kṛṣṇa does not occur in the Vedic Lite-

rature but the references to it in the *Mahābhārata* and the *Purāṇas* are plentiful. It appears that there were two Dvārakās, one more ancient than the other. The ancient Dvārakā was situated near Kodinar. A little mound which rises on the sea-shore between the mouths of the rivers Somat and Singāvāra 3 miles from Kodinar is surrounded by the ruins of the temple which the popular Hindu belief declares to be the original Dvārakā, where Kṛṣṇa resided and whence transferred himself to Dvārakā in Okhamandala (Vide B. G. Vol. VIII (on Kathiawar) pp. 518-520 for Kodinar and p. 522 for Mūla Dvārakā). It was founded by Kṛṣṇa (with Raivataka as a park and Gomanta as a hill) owing to constant invasions and harassment by Jarāsandha. It was two Yojanas long and one Yojana broad (Vide *Alb* II. 14.49.55. The *Varāha Purāṇa* (149.7-8) makes it 10 yojanas long and 5 broad. It is said to have been destroyed by the ocean just after the ascent of Kṛṣṇa to heaven.

It is called the capital of Ānarta (*Mbh*. IV.7.6) and was first called Kusasthali (II. ch. 14.50) Vide, *Matya Purāṇa* 69.2; *Padma Purāṇa* V. 23.10, *Brahma Purāṇa* 7.29-32 and *Agni Purāṇa* 273.12 (Kusasthali being the earlier name of the capital).

The present Dvārakā is near Okhā in Kathiawar. The *Harasamiti* II (Viṣṇu parva) chapters 58 and 98 deal with the founding of Dvārakā. The Jātakas also refer to Dvārakā (Vide Dr. B. C. Law's work on *India as described in early texts of Buddhism and Jainism* pp. 102-239). It contains the temple of Nāgeśa, one of the twelve lingas of Mahādeva. It is Barake of the Periplus (Ptolemy pp. 187-188). (Vide Dr. A. D. Pusalkar's paper in the *Dr. B. C. Law presentation volume*. I. pp. 218 ff. for further formation on Dvārakā).

Another Dvārakā is in Indraprastha. (P. VI. 202.4 and 62)

DVĀRAKOTTHAKA : It was the name of the entering gate of Jetavanārāma, which was constructed by prince Jeta. It was in front of the Gandhakūta and was the eastern gate of the Vihāra. The Ānandabodhi tree was situated near this Dvārakotthaka.

DVĀRĀSAMUDRA : Hullabid, the capital of Mysore in the 12th century.

DVĀRAVATĪ : Firstly same as Dvārakā, in Gujrat. It is one of the Śakti pithas where the goddess is called Rukmini (*Nāma*). Secondly Siam (Phayre). According to Dr. Takakusu, Dvāravatī represents Ayodhyā or Ayuthya the ancient capital of Siam (*Introduction to Itsing's record of Buddhist Religion*, p. 11). Thirdly Dorasamudra or modern Halebid in the Hassan district of Mysore. (Rice's *Mysore and Coorg* II, 17.18).

Dr. B. C. Law on the suggestion of N. L. Dey has tried to identify Dvāravatī with Arri-thapur (See *Tribes in Ancient India*, P. 83

cf. N. L. Dey. p. 189), though the recognition is not correct.

DVĀRAVATĪ : Dvāravatī corresponds to the present Dvarabidi—the name of that portion of the Vitastā valley which extends from above Muzaffarabad to a short distance beyond the village of Buliasa. Even to the present day a popular tradition (in Kashmir) indicates a ridge a short distance above, as the eastern limit of Dvarabidi.

DVĀRIKEŚVARĪ : This river mentioned in the *Kūrma Purāna* is the present Dalkisor flowing near Visnupur in Bengal. It is one of the branches of the Rūpanāṭyaṇa.

ABBREVIATIONS

Ac	• Aśvaghāśaśāntāmaṇi of Hūmacandra ed. Bohrlink, 1847
Adh	• Astādhyāyī of Pāṇini
Adh1	• Adhikhaṇḍa.
Ag	• Agnipurāṇa
A. G	Allahabad District Gazetteer by Nevill
A. G. I	Ancient Geography of India by A. Cunningham
A. I	Ancient India by Rapson
A. I. H. T.	Ancient Indian Historical Tradition by P. E. Taggar
AKK.	Antiquities of Kathiawad and Kaccha by Burges
Al	• Ālacaṇḍī's India translated by Dr E. C. Sachse—2 volumes 1896
Am	• Aṣṭāṅga of Bhāṣa
An	• Anguttara Nikāya
Ana1 Ragh	Anaṅga Rāghava
Anat Ind	Ancient India as described by Megasthenes and Arrian (McClelland)
Ant	Antagadhisāo, ed. P. L. Vaidya, Poona, 1937 Trans. I. D. Barnett, 1907
Anu. Sū	Anuśāsanīya Sūtra
Ap.	Ajātaśatru—2 Vols
App	Appaṇḍa
Apic	• V. S. Apte's Rājasekhari: his life and writings
A. R	• Asiatic Researcher
A. R. B. P	• Antiquarian Remains in the Pombay Presidency
Arth	• Arthasāstra of Kautilya
As	• Atharvāsāli
A. S. R	• Archaeological Survey of India Report by A. Cunningham.
Av	Atiavasthu
Āva1 Cū	• Āvaśyaka Sūtra of Jandavyāy, ed. Ruitam, 1926
Āva1 Kulp	• Ksemendra's Bodhisattvavādīnī Kāpalatā
Āva. Tī.	: Āvaśyaka Tīkā Bombay, 1926.
Av. S.	: Avadāna Sataka—2 volumes edited by Dr J. S. Speiser (Bull. Buddhica).
B.	: Brahmapurāṇa
Bār. S	: Bārhaspatya Sūtra ed. Dr I. W. Thomas
B. B. P.	: Bhārata kā Bhāgud Gītā by Dharmapala
Be.	: Buddhacarīya, by Pt. Rāhuḷa Śāstrīyāna
B. C. L.	: Bhandarkar's Chemical Lectures
B. Dh. S.	: Bauddhāyana Dharma Sūtra.
B. G	: Bombay Gazetteer.
Bh.	: Bhāgavatapurāṇa.
Bhag. Tī.	: Bhagavatī Tīkā.

- B. H. D. : Bhandarakar's Early History of Deccan.
 Bhavi. : Bhaviṣyapurāṇa.
 B. I. : Buddhist India by Dr. Rhys Davids.
 B K. K. : Brhat Kathākosa ed. by A. N. Upādhyāya. Bombay, 1943.
 Bodhi. Kalp. : Bodhi Sarvāvadāna-Kalpataṭṭa
 B R. : Bālarāmāyana of Rājasekhara
 Br. : Brahmāṇḍapurāṇa.
 Brd. : Brhatdevatā.
 Brethren : Psalms of the Brethren by Mrs Rhys Davids (P. T. S.).
 Brk Bha. : Brhatkalpa Bhāṣya (Sanghadāsaganī).
 Br. S. : Brhat Samhitā.
 Br S P. : Brhatśivapurāṇa
 Brv. : Brahmavaiṣṇavapurāṇa
 B. R. W. W. : Buddhist Records of the Western World by Beal
 B S. : Buddhist State
 B S. A. : Buddhist Stupas of Amarāvati by Dr Burgess.
 Bu : Buddhavaṃsa (P. T. S.)
 Bu A. : Buddhavaṃsa Commentary (S. H. B.).
 Bu. Bhu : Buddhakālina Bhāratīya Bhūgola by B S Upādhyāya 1961.
 Bu Car. : Buddhacarita by Aśvaghoṣa.
 C A. I. : Coins of Ancient India by A Cunningham
 C Bha : Caitanya Bhāgavata
 Cc. : Caitanyacaritāmṛta
 Cui. Ming : Caitanya Mangala by Locana Dāsa
 C. Bhāg : Caitanya Bhāgavata.
 C H I : Cambridge History of India
 C. I. L. : Corpus Inscriptionum Indicarum
 C. V. : Country of Vraja by F. S. Growse.
 Cv. : Cūlavamsa ed Geiger—2 volumes (P. T. S.).
 Cvg : Cūlavagga.
 Das. Cu : Dasaveyāliya Cūṛṇi, Jinadāsaganī, Rutlum, 1933
 De. : Devīpurāṇa.
 Dey : Nundo Lal Dey's Geographical Dictionary of Ancient and Medieval India.
 Dh. : Dharmadūta (Journal)
 Dh A. : Dhammapadaṭṭha kathā. 5 volumes (P. T. S.).
 Dh. P. : Brhat Dharmapurāṇa.
 Di : Dighanikāya—3 volumes (P. T. S.).
 Douglas : Translation of the Second Session of the International Congress of the
 Orientalists held in September 1894 by R. K. Douglas.
 D. P. P. N. : Dictionary of Pālī Proper Names by G. P. Malalasekera.
 Dpv. : Dipavamsa ed. Oldenberg
 Drav. Comp. Gram. : Dravidian Comparative Grammar by Caldwell.

- Divy. : Divyāvadāna ed Cowell and Neill (Cambr.dge)
 E. H. D. : Early History of Deccan by Dr. Bhandarkar.
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